

THE
ANALYTICAL REVIEW.

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POETRY.

ART. I. *The Iliad and Odyssey of Homer, translated by Alexander Pope, Esq. A new Edition; with additional Notes, critical and illustrative.* By Gilbert Wakefield, B. A. 11 vols. 8vo. about 370 pages each. Price 4l. 8s. in boards. Longman and others, 1796.

FROM the time in which it first appeared, "that poetical wonder," as it has not improperly been called, the translation of the Iliad by Pope has been in possession of the public regard; and it seems to be losing no portion of it's popularity as it proceeds further on it's passage to future ages. Though it's bright and pre-eminent merits have united a vast majority of suffrages in it's favour, a few dissenting voices, have been heard to jar in the crowd, and to detract from the unanimity of the applause. When the first tumult of admiration, excited by it's proud display of poetic power, had in some measure subsided, it was represented by the indignant scholar as being unfaithful in it's transcript, and as conveying to the english reader an imperfect or a false idea of the venerable father of grecian poetry. With that insusceptible firmness of rigorous criticism, which is proof against the most controlling fascination of poetry, our great translator has been arraigned, and like a criminal dragged to justice for every coarseness which he has artfully veiled; every simplicity, which he has converted into elegance; every unauthorized epithet or allusion, which his glowing and picturesque fancy has supplied;—every grace and beauty, in short, which, while they adorn the english, cannot distinctly be traced in their flow from the grecian Iliad. The attack has been repeated at different periods, but always without effect;

"Arma Dei ad vulcania ventum
Mortalis macro glacies ceu futilis ictu
Disiluit:"

and though an attempt has been made in the present day to support this attack by a more perfect and *homeric* exhibition, in our language, of the mighty ancient, the result has still been unfavourable

vourable to the expectations of the adventurer; and has only involved the poetic competitor of Pope in the same condemnation of neglect with his critic. Firm in their attachment to their old favourite, and feasting on the luxuries of his page, the public have refused to quarrel with what pleases them; or to accept of a treat, more correctly, it must be confessed, after the grecian model, but not so accommodated to their palates.

Neither can their taste in this instance be questioned, without hesitation or risk. If the *Iliad* of Pope be not defensible as an exact copy of that of Homer, the english poem must be acknowledged on the whole to be an adequate representative of the grecian. The resemblance, indeed, of his original is presented to us by our translator, not as reflected in a mirror, with every mole, and wrinkle, and gray hair, made obvious to the eye; but as existing in a masterly portrait, which, painted on the grand principle of ideal conception, and rejecting from it's draught the minuter lines and peculiarities of the face, is illustriously authentic with the great stamp of countenance and character. In this translation, we behold one poet maintaining an intercourse of affluence with another; gaining and yielding profit by a barter of rare commodities; and so conducting the traffic as to leave the balance, on the final adjustment of the account, in a state of doubtful equality.

The former copies of this ornament of our language having become scarce, it was thought that a new edition of it would be acceptable to the public; and that the work might possess all the advantages, of which it was susceptible, the office of editor, on the occasion, was consigned to the tried abilities of Mr. Wakefield. For the proper and full discharge of this duty were required the knowledge of a scholar; the discernment of a critic; the industry and correctness of a collator; and, as much, perhaps as either of these, the taste and sentiment of a poet. If in any of these requisites Mr. W. have proved himself to be unequal to his undertaking, it is unquestionably in the last. His erudition is allowed to be extensive and profound; his acuteness as a critic has frequently been evinced; and the diligence and minute attention, with which he always pursues the literary object before him, are too perfectly known to be for a moment the subjects of doubt: but in taste, that faculty, or rather that undefinable sensibility of mind, which may be improved, but cannot be created by man—that fine growth of the heart, which culture may expand, but which must spring from the pre-existent seed; in taste, in short, that possession, without which no depth of erudition, and no acuteness of intellect will fully qualify for the task of criticism, when poetry is it's object, we must be pardoned if we consider Mr. W. as in a great degree deficient. In the 'General Observations,' which he has prefixed to the *Odyssey*, and which constitute the only continued piece of his original composition in the present work, he speaks of our translator's poetic beauties in terms of sufficient enthusiasm; and of his own attempts at censure and correction, with that modesty and self-distrust, which became him: but when we look into his notes, we find this enthusiasm changed into frigid criticism, and this modesty and self-distrust

distrust into the most hardy assumption. In almost every page are we provoked with some frivolous arraignment of our great poet, and with some bold substitution, for his gold, of the editor's less valuable metal. The pretences for this conduct are various; but they are generally trivial, and frequently unjust. Sometimes the rhymes are vicious, and must be corrected; and sometimes the verse is undignified and poor, and might be improved: but on most occasions it is a deviation from the 'original,' be it only in a metaphor or a word, which exposes the translator to the animadversion, and the reader to the poetic adventuring of our editor. Often has it occurred to us, in the perusal of these volumes, that, on throwing our eyes from a passage, which has pleased us in the translation, to its correspondent in the notes, we have witnessed, with surprise, the warmth and spirit of Pope hardened by a few touches of Mr. W.'s magic pen into the rigour of ice, or impoverished into the thinness and vapidness of water. Even in the department of grammar, the corrections of the poet by the critic are far from being invariably just. When, for instance, our translator is called to a peremptory account for writing 'he spoke,' for 'he spake,' and 'was struck,' instead of 'was stricken,' we must pronounce, that, in the first case, 'spoke' is as properly as 'spake' the past tense of speak, and is at the same time in more general use; while in the second, 'stricken' ought to be rejected as now intirely obsolete: it would, indeed, as we think, be desirable, that the saxon participle should in all instances be preserved; but in the concerns of language, custom is a despot; and it is convenient to submit to what we cannot redress. In a note on book x, v. 310, of the Iliad, the editor corrects, 'Thy gift, Meriones,' &c. to 'Thy gifts,' &c. as referring to more *than one* article specified on the occasion as given: but may not many articles be mentioned *in the aggregate*, with strict grammatical propriety, as *a gift*, or *the gift* of Meriones? In a subsequent note, however, on v. 330 of the same book, we are presented with a correction of a happier cast: for Pope's couplet, which is certainly deformed with a grammatical error,

' O thou, for ever present to my way,
Who all my motions, all my toils survey,'

Mr. W. offers, and we thank him,

' Thou who survey'st my steps where'er I go;
And guard'st in dangers, now thy favour show !'

lines which are on no account exceptionable; and which at the same time bring the version nearer to the original: but an alteration like this, is one of the "*rari nantes in gurgite vasto*;" an attempt of the editor's at emendation, which keeps it's solitary head above the waves, while the far greater number of it's less fortunate comrades have perished beneath them. Mr. W., in truth, is too rapid in the forming of his decisions, and too little suspicious of the first suggestions of his mind, not to be very frequently wrong. To this rashness and confidence, which form some of the most extant features of his character, are we to impute that provoking tone of oracular infallibility, with which he pronounces his decrees; and that prevailing mixture of error, which essentially

diminishes their weight, and obstructs their currency. In consequence of that proud temerity, which affects to pierce any depth, and to command any extent of surface with a glance, we find Mr. W., on some occasions, discovering what is quite invisible to us, and on others, overlooking what is obvious to the most common eyes. In every page of these volumes, we are compelled to smile by some imaginary detection of plagiarism, or imitation in our translator: in one place he has borrowed his rhymes from Ogilby; in a second, he has *had him in his eye*, or only, perhaps, *cast his eye on him*; in a third, he appears to have studied Chapman, from whom he has borrowed an epithet; in a fourth, he is somewhat indebted to Dacier: when, in all these cases, a reader, endowed only with mere common sense, can, perhaps, distinguish nothing more than the coincidence of a word or two, which, in translators of the same author, or even in writers on the same subject, could scarcely in every instance be avoided.

But our editor, who thus *can see where other eyes are blind*, is himself blind where other eyes can see. In a note on this verse, (ll. b. ii, ver. 786).

‘Or where by Phæstus silver Jordan flows,’

he observes, ‘this *silver Jordan* is a bold addition to the original, and where he (Pope) found it, I am unable to discern: Strabo mentions a grecian river of that name; but I have not discovered one in Crete.’ Now the following passage in the 3d Odyssey, to which the translator himself refers us on this occasion, would have satisfied the editor, if his precipitation had admitted of a moment’s pause, that the river in question was not only to be found in Crete, but in a situation near to Phæstus.

* Ένθα διατρέχας, τὰς μὲν Κρήτην ἐπέλασσον,
Ἦχ’ Κυδωνίης ἱναίον, Ἰαργάων ἀμφὶ ρέεθρα.

And just after,

Ἐνθα Νότος μέγα κύμα ποτὶ σκαίον ῥέει ὡθαῖ
Ἐς Φαιστόν, &c.

Οδύς. Γ. 291.

On the word Κυδωνίης the scholiast remarks:

Ἐθνος Κρήτης, καὶ Κυδωνίης, πόλις Κρήτης ποταμὸν ἔχουσα Ἰαργάων.

On this verse, (the 795 of the same Iliad,)

‘From Rhodes, with everlasting sunshine bright,’

Mr. W. remarks,—‘This attribute of Rhodes is unauthorized by the original; and I suspect our translator to have derived his

* ‘Where winding round the rich Cydonian plain,
The streams of Jordan issue to the main.
There stands a rock, high eminent and steep,
Whose shaggy brow o’erhangs the shady deep,
And views Gortyna on the western side;
On this rough Auster drove th’ impetuous tide:
With broken force the billows roll’d away,
And heav’d the fleet into the neigh’ring bay,
Thus sav’d from death, they gain’d the Phæstian shores,’

in

supplies from some sources which I have not been able to trace. His english predecessors have nothing like it.' Now, if Mr. W. will not allow, that the translator's idea on this occasion might be suggested by the *Αἰθιόος τε νυμφαί**, as Rhodes is called by Pindar in that unrivalled display of lyric power, his seventh Olympic; might it not probably be derived from this passage in Pliny, lib. 2, cap. 62, "*Rhodi, et Syraculis nunquam tanta nubila obduci, ut non aliquâ horâ sol cernatur.*" But Mr. W. is seldom egregiously wrong, excepting on points which are more immediately under the jurisdiction of taste: on those, which can be determined by classical research, he is always ingenious and pleasing, and generally also right.

The treatise, which he gives us under the title of 'general observations,' is unquestionably the production of an accomplished scholar, and a man of talents; and to that part of it which respects the age and the writings of Homer, we yield our heartiest approbation: we are inclined, indeed, to think, that our editor detracts rather too much on mere unsupported conjecture, from the originality of the great grecian bard; and we are far from concurring in that judgment, which seems to divide the crown, for poetic merit, between Hesiod and the author of the Iliad. But these are matters of opinion, and not of sufficient moment, to be made the subjects of any strong dissent. In his attempt, in a subsequent part of this treatise, to demonstrate our translator's *complete* ignorance of the classic languages, we conceive that Mr. W. has failed; and has proved nothing more, than what was before very generally understood to be the fact, that Pope's acquaintance with the language of Homer was not so intimate and critical as to entitle him to a seat among scholars. Of this the testimony of my lord Bathurst, which has been produced, but not refuted on this occasion, is with us a sufficient attestation: for who can persuade himself, with our learned editor, that, at no very advanced period of life, this nobleman should be so deficient in sight as to mistake the old english characters for the greek; or that the poet, for the paltry purpose of imposition, should subject himself to the trouble of acquiring by rote those passages, which he affected to recite immediately from his author. Some knowledge, indeed, of the language was requisite for this recitation by rote; and from whom, may we ask, could he obtain it, morning after morning at lord Bathurst's house, and just as his necessities called for it?

But admitting, that 'our great *faith* has stomach for all these improbabilities,' what are we to make of the evidence of Dobson †, who was an acknowledged scholar; and who, having passed some time under our translator's roof, and in a literary intercourse with him, could not be liable to deception. On being asked by Dr. Johnson, what learning he had found our poet to possess, he answered, "more than I expected." Dobson's expectations on the occasion might not be high; but that they were exceeded, is

* The bride of the sun.

† Johnson's preface—Life of Pope.

sufficient to refute that charge of absolute illiterateness, which our editor is so earnest to establish. We know, indeed, that an original Homer, which was used by our translator in his work, is still preserved; and that its margin is filled by his own pen with observations on the author, and with hints for the translation. But to adduce all the evidence of the question, as it is supplied by others, or as it may occur to ourselves, would exceed the just limits of our Review. We cannot, however, quit the subject, without expressly refusing to concur with Mr. W. in his strong conclusion of ignorance against our translator, from the vicious quantities which frequently, in the english poem, deform the proper names of the original. To the violation of quantity in these instances we object as strongly as Mr. W., but we cannot with him admit it as decisive in its proof of ignorance, when we observe it blotting the pages of our more learned poets. Either in accommodation to his verse, or to the prejudices of an english ear, Dryden scruples not, on many occasions, to assume the liberty in question:—"There Laodamia with Evadne moves." The penult of Iphigenia, and Alexandria is, we believe, invariably shortened by our english bards: and even by Milton and by Gray, those deep and accurate scholars, the feeling of classic sensibility is sometimes hurt, as in

"to enshrine
Belus and Serapis their gods"— Par. Lost, b. 1st,

And in

"Hyperion's march they spy, and glitt'ring shafts of war."

Progress of Poesy,

We will now produce some instances of the enterprize and failure of Mr. W. in his excursions into the regions of taste, and of emendatory criticism; and we will then close this long article with a few observations, which have been suggested to us by the editor's invariable, and, as we think, erroneous practice of orthography throughout these volumes.

In a note on that passage of our translator's essay on Homer, which notices a fabulous account of the old poet's blindness, as occasioned by an apparition of his hero in armour of insufferable brightness, Mr. W. observes, 'one might suppose, not absurdly, that Gray had taken an impulse from this fable, in his fiction of Milton; a fiction as nobly conceived as it is sublimely wrought,

"The living throne, the sapphire blaze,
Where angels tremble while they gaze,
He saw; but blasted with excess of light,
Closed his eyes in endless night."

We cite this observation of Mr. W. for the purpose of entering our protest against the judgment, which it contains. The passage, which it holds up to our admiration, has always struck us as the most exceptionable in the fine ode, of which it forms a part; and we have consequently been surprised to find it selected singly by Dr. Johnson for his peculiar and unlucky panegyric. The verses are indisputably beautiful, and the whole meets us with an imposing air: but the fiction, as we think, can be admitted only for a pretty conceit; and the thought, on which all rests, must be allowed to be

False; for the eyes, with which the poet saw "the sapphire throne," &c. were those of his imagination or intellect; but the eyes, which he "closed in endless night," were those of his body. If Milton had essentially impaired the powers of his mind by the intenseness of his application to his poem, this effusion of Gray's muse would not have been destitute of propriety; but at present it so confounds shadow with substance, and metaphor with truth, as to expose it to the just reprehension of the correct critic.

But let us pass immediately to Mr. W., in his character of the corrector of Mr. Pope; and here it may not be improper to cite the editor himself for an explanation of his own views: 'But my chief intention by this conduct [in offering corrections of the translation] was to give some intimation of the manner in which Pope might have delineated the phrase and sentiment of his author with *inculpable precision; with no extinction of fire, and no impediment to the flowing facility of his numbers.*' We will now see how far Mr. W.'s execution has corresponded with what he professes to have been his chief intention; and for this purpose we will not be particular in our selection of passages, but will content ourselves with those which more immediately occur.

Iliad, b. v, ver. 114. On these verses of the translation

'Now here, now there he darts from place to place;

Pours on their rear, or lightens in their face:'

the editor remarks—'This fine addition to his author would have introduced the simile more happily, had the figures been uniform:—and then for the peccant line we are offered,—'Pours on the rear, *or rushes in their face.*' This substitution, to call it by the softest name, is an unfortunate one; and was any attempt at alteration in fact required? Is not *pours* applicable to any fluid—to light—or to the electric fluid?

On v. 498 of this book,

'No infant on his knees shall call him fire;'

we are informed that 'we might rival the beauty of the original by a hint from Gray, [or, he might have said, from Dryden †:]

'No child shall *climb* his knees to *lisp* him fire.'

Now we cannot but consider the conclusion of this corrected line as still more inferior to the original than Pope's, there being an awkwardness to our ear in, 'to *lisp* him fire,' which the greater significancy of the word, 'lisp' will not compensate. The original is truly beautiful,

Οὐδὲ τι μὲν παῖδες ποτὶ γυναικὶ παπταῖσιν

"Ελδόν ἐκ πολέμοιο : &c.

Proceeding in the same book to the 677th verse,

'Too early expert in the martial toil;'

we find the editor, and for the second time, reprehending the translator for his mode of accenting *ex'pert*; and we are gravely told that we should transpose the order of the words, and write them 'expert too early,' &c. This appears to us to be strange; for we must honestly profess our approbation, in this instance, of the poet's accenting; and declare, that we believe it to be that which is at present in the

* General Observations, p. xcy.

† "His little children climbing for a kiss."

Cast. 2d, 760.

more general use. We will avail ourselves of this opportunity to confess, that our conception of propriety, in accent and in rhyme, seems occasionally to be very different from Mr. W.'s; and that our ears, or our tongues, must frequently dissent from his in the perception and the formation of sounds. It is known, indeed, that Pope was more negligent of his rhymes than was consistent with the correct, or, perhaps, the fastidious taste of his friend Swift: and it must be acknowledged, that, in the long work before us, many couplets close with sounds, which are not sufficiently correspondent. This we admit to be a blemish, which forms *a something* between the poet's efforts and perfection: but we cannot avoid thinking, that Mr. W. has been too rigorous in his search for it; and that he often suffers his temper to be ruffled, when there exists no adequate cause of provocation. We will explain ourselves by citing and remarking on a passage from the editor's 'General Observations.' Among the defects of our translator, enumerated in this treatise, we find, in the fifth class, 'unpardonable rhymes, of dissimilar sound, or *affected pronunciation*;' and then, of rhymes of the *latter* imperfection we are presented with two examples; one from Iliad xiii, 161.

'Nor deem this day, this battle all you *lose*;
A day more black, a fate more vile ensues:'

and one from Odyssey xii, 397.

'There o'er my hands the living wave I *pour*;
And heaven, and heaven's immortal thrones adore.'

With respect to the first of these couplets, we are really at a loss to know by what mode of pronunciation, from a correct mouth, the rhyme can be in any degree injured. As we have always been accustomed to speak 'lose,' and to hear it sounded by others as rhyming to chuse, views, flues, we can only ask, and not with petulance, but with surprise, if Mr. W. pronounces it as rhyming to chose, cloie, foes, troze?—To the defence of the rhymes in the couplet from the Odyssey we must advance with more hesitation; as the editor denounces the requisite pronunciation in this case to be *most vicious, insufferably barbarous*; and *the less allowable*, as it *confounds one word with another of very different signification*. He must permit us, however, to suggest, that the pronunciation, which, in this instance, excites so much of his wrath, is at present by far the most prevalent; while that, for which he contends, is equally liable to censure, as *confounding one word with another of very different signification*. If he will not pronounce *pour*, as *pore*, he must give it a sound, not distinguishable by common ears from that of power, and thus, "*Incidit in Scyllam cupiens vitare Charybdim*." We must therefore be hardy enough to affirm, that, in placing 'pour' in the station to chime with 'adore,' the poet has been guilty either of no offence, or of a very venial one. But our readers may censure us for dwelling so long on what may appear to them to be very immaterial points.

In Iliad vii, 303, we see these lines of the translator,

'The wary Trojan shrinks, and, bending low
Beneath his buckler, disappoints the blow:'

escaping barely with life from the wounds of the corrector's pen; and in a form scarcely to be known: *e. g.*

'The

- * The wary Trojan *bends his body low,*
*And death eludes by shrinking from the blow.**

In the following verses, Iliad viii, 705—6,

- * Full fifty guards each flaming pile attend,
 Whose *umber'd* arms by fits thick flashes send ;*

we were surprised not to find our editor, who is lynx-eyed for the detection of this species of intercourse, convicting the translator of *throwing a glance* at Shakspeare ;

“ And through their paly flames
 Each battle sees the other's *umber'd* face.”

Chorus in Henry v.

The editor's note on Iliad ix, v. 471, will add an instance, to what we have adduced before on the subject, of his occasional difficulty in discovering what is abundantly extant to the discernment of others. Pope's verse is

- * Then shall you see our parting *vessels crown'd* ;

and Mr. W. remarks on it, ‘ What he means by *the vessels crown'd*, it is not easy to discover.’ How was it, that Mr. W. failed to recollect that line, which occurs twice in Virgil; Geo. 1st, 304, and Æn. 4th, 418; * ‘ Puppibus et læti nautæ imposuere coronas?’ or to know, that it was customary with the ancient sailors, on their leaving or on their coming into port, to hang garlands on the poops of their vessels. ‘ Mos nautarum,’ says Ruzus on the place, ‘ cū solverent, et appellerent, in signum lætitiæ.’

On a passage in the same book, commencing with verse 524, the editor tells us, that, ‘ notwithstanding two or three beautiful verses, the merit of the original is by no means preserved in our poet's version, nor can be entirely in any: I have ventured an attempt, and trust it to the candid reader.’ Before *him* then will we lay it, with the translator's version, that their respective merits may be justly appreciated.

- * Life is not to be bought with heaps of gold :
 Not all Apollo's Pythian treasures hold,
 Or Troy once held, in peace and pride of sway,
 Can bribe the poor possession of a day !
 Lost herds and treasures we by arms regain,
 And steeds, unrivall'd on the dusty plain :
 But from our lips the vital spirit fled
 Returns no more to wake the silent dead.*

POPE.

- * To me not life compensate all the stores
 Of Troy, e'er [ere] Greece laid waste her fruitful shores :
 Not all the mass of costly gifts, that load
 The shrines and portals of the Pythian god.
 Rich herds and flocks successful rapine gains :
 Victorious steeds and tripods gold obtains :
 But breath nor force retrieves, nor treasures buy,
 If through the barrier of the teeth it fly.*

WAKEFIELD,

- * The shouting crew their ships with garlands bind.

DRYDEN.
 Leaving

Leaving this attempt of the editor, as he wishes it to be left, to the candid reader, we will content ourselves with observing, that Mr. W., on this and on other occasions, has mistaken the adverb, ever, (at any time,) for the preposition, ere, before.

In these verses, 626—7 of the same book,

‘ With humble mien, and with dejected eyes,
Constant they [prayers] follow where injustice flies,’

the editor ‘ proposes a few gentle corrections, thus:—

‘ With *downcast visage, and distorted eyes,*
Companions faithful where injustice flies.’

We know, with the editor, *παρὰ λώπης τοῦ θαλάμου*, in the original, may properly be rendered *distorted* or *squinting eyes*, (though we think that the expression may be softened without offence to the most rigid grecian, into *averted*;) but what english reader would not rather err, on this occasion, with Mr. Pope, than be right with Mr. W.?

On Iliad x, 409—

‘ Yet let him pass, and win a little space;
Then rush behind him, and prevent his pace:
But if too swift of foot he flies before,
Confine his course along the fleet and shore:
Betwixt the camp and him our spears employ
And intercept his hoped return to Troy.’

the editor gravely tells us, ‘ There appears to me some awkwardness of expression in this passage: I will attempt more conciseness: e. g.

‘ But *ere* [ere] we seize him, let him still proceed;
Then, *if he scape us* by superior speed,
Let spears projected intercept retreat,
And ‘twixt the camp confine him, and the fleet!’

Iliad xi, v. 8. A fine passage of the translation, blemished indeed with the false accenting of the word orthian, suffers very severely from an *adjustment*, as he calls it, by the editor. The first that we transcribe is the *unadjusted*, and the second, the *adjusted* passage in question:

‘ High on Ulysses’ bark her horrid stand
She took, and thunder’d through the seas and land.
Even Ajax and Achilles heard the sound,
Whose ships remote the guarded navy bound.
Whence the black fury, through the Grecian throng,
With horror sounds the loud Orthian song:
The navy shakes, and at the dire alarms
Each bosom boils, each warrior starts to arms.’

‘ High on Ulysses’ bark her horrid stand
She takes, *the midmost station on the strand*:
‘That Ajax’ and Achilles’ *ships*, which bound
The guarded navy, may *receive the sound*.
There stood the goddess, and *denounced afar*
The loud, and formidable *din of war*.
Pierced by the sound, each warrior’s bosom warms
An inextinguishable rage of arms.’

Though

Though much might be said of the tameness of some expressions, and of the strangeness of others in this *adjusted* passage, we will only observe that the inverted order of the sentence in the last couplet, and in many other specimens of Mr. W.'s poetry, is not only hard and unpleasing, but perplexing also, and calculated to obscure the sense. In some instances, and this may be one of them, it is really difficult to ascertain the nominative case; and, not separated by any grammatical barrier of position, gender, or number, the governor and the governed may be exchanged by the caprice of the reader:—handy dandy, which is the justice, and which is the thief?

For v. 44 of the same book,

'That round-the warrior cast a dreadful shade,'

Mr. W. would prefer 'as more agreeable to the scope of his author'—

'That *fenced* the warrior with *it's ample shade*.'

Can a *shade*, which is a mere privation, be said with propriety to *fence*?

That we may not trespass too much on our reader's patience, we will pass to the concluding page of the xiith Iliad, where a peculiar interpretation of the original, by the editor, seems to require our attention. 'It is most evident,' says Mr. W., 'that Νύξ, *notwithstanding the scholiasts and editors, ancient and modern, means a rapid tempest*, and is descriptive of Hector's formidable *impetuosity*.' While we hesitate in assenting to this interpretation of Νύξ, for which we doubt if Mr. W. can produce a single authority, we must be allowed to remark, that, an interpretation, which would make Homer to compare the hero's *countenance* (for it is his countenance—ὤψωνια, which is here compared) to a *rapid tempest*, rather than to *strong or deep night*, for so θύος may be explained, cannot readily be received by any reader of taste.

Iliad xxiii, 145

'Fair Ida, water'd with descending floods,
is certainly improved by our editor's correction,

'Fair Ida, *parent* of descending floods:'

But in the same page we are offered an alteration, which is not in so happy a strain. Offended with what he calls 'the mimicry of the circumstances in the sounds and cadence of the verse,' Mr. W., for these lines of the translator,

'Loud sounds the *ax* redoubling strokes on strokes;
On all sides round the forest hurls her oaks
Headlong. Deep-echoing groan the thickets brown,
Then rustling, *crackling*, crushing, thunder down,'

gives us the following production of his own muse:

'The *well-edged ax*, redoubling strokes on strokes,
Spreads through the forest her *aërial* oaks:
The men with *speed* their eager labours ply;
Flat, with loud crash, th' umbrageous ruins lie.

The same book, v. 911, presents us with another specimen of our editor's talents for emendation; which, as it is a short one, we are tempted to produce.

Befmeat'

• Besmear'd with filth, and blotted o'er with clay,
Obscene to sight, the rueful racer lay.'

The poor racer [Ajax Oileus] is here in a sad plight; but his situation is made incomparably worse by Mr. W.—for instance:

• Obscene to sight *his nostrils and his eyes*
With ordure fill'd the rueful [rueful] racer lies.'

But our readers must now be tired of these citations, which every page of the work before us would supply; and we shall only detain them, before we come to the concluding part of our article, while we exhibit one of our editor's notes, which has been overlooked by us in its proper place.

Iliad iii, 475. 'To her, beset with Trojan beauties, came
In borrowed form, the laughter-loving dame.'

On this we are informed, that, for 'borrowed form,' it was, in the first edition '*Græa's form*,' and we then witness the editor proceeding thus to triumph over the translator's ignorance: 'Our poet (as Mr. Steevens observed to me; and to whom the reader is wholly indebted for the *curious information contained in this note*, *risum teneatis amici?*) was misled by Chapman, in supposing, from an ignorance of the greek language, that the greek substantive for an old woman (*γραια*) was a proper name.'—But the mistake was not confined to Chapman and Pope; Arthur Hall, as the editor himself tells us, having fallen into it before them. Neither is it a mistake of so atrocious a nature as not to be a subject for pardon. In the catalogue we find a place in Bœotia called by a similar name—*Θιστυρία, Γραιαρι*—Il. b. 498, and there is nothing in the construction of the sentence in the original, which violently prohibits Hall's and his successor's interpretation of it. From this note, however, we turned with eagerness to a place, which hath rather perplexed the commentators, in *Odyssey* xii; and were in hopes of being entertained with some ingenious conjecture on the occasion, either by our acute editor, or his able auxiliary; but alas! we found the passage relinquished altogether to the note of the ignorant translator.

• From her foul womb Crataeis gave to air
This dreadful pest'—[Scylla.] Od. xii, 156.

As this Crataeis is not mentioned in any other place, than in this, and in a line* of the preceding book, various have been the suppositions respecting her; and it would not, perhaps, be a more difficult enterprize to despoil her, than poor Græa, of her womanhood and personality. Might not, for instance, *κραταις* be easily substituted for *Κραταις*? and might not *κραταις*, *fibra*, or *vis valida*, (mighty force.—some over-ruling power), be with still less difficulty received for the cause, which disappointed the labour of Sisyphus, and repelled the stone from the brow of the mountain? This last, indeed, is a various reading of the passage, which has been noticed by Eustathius, and which seems to be necessary, if *κραταις* be not received here, as it usually is in the other passage, for a proper name.

Having attended sufficiently to the criticisms and emendations, which the editor has scattered over these volumes with a lavish hand,

* *Odyssey* xi, line 596. *τίς ἀποδείψασσι κραταις.*

we will now proceed to notice his plan of orthography, and, by suggesting it's errors, to attempt some improvement in this subordinate department of literature. A too frequent recurrence and collision of the consonants, 'those dead weights,' as Dryden calls them, 'of our mother tongue,' has generally been objected to the english language, as it's great and constitutional defect;—a defect, which our hurried enunciation, as it has been observed, has a tendency to increase, by robbing a large proportion of our words of the vowels which separate their consonants, and would, consequently, prevent the unpleasing effect of their clashing. Walked, stalked, forked, watched, fleddest, &c. come crowded out of our mouths with the harsher sound of walk'd, stalk'd, fork'd, watch'd, fledd'it, &c. To alleviate this evil, or at least to redress it to the eye, it has long been usual with prose authors to leave every vowel in it's proper place, and thus to submit it's fate to the discretion and ear of the reader. In the writing of verse, however, where the precision of metre enforces attention to the numbering of syllables, an opposite practice has been adopted; and, where the requisite sacrifice of a syllable could be accomplished by the destruction of a vowel, the unfortunate letter has been immolated without mercy. To this practice, confined within it's proper bounds, it is not our intention to object: but we conceive, that it has been carried much further than the pretext of utility can warrant, or than propriety can support. Let us explain ourselves by instances. If the words blessed, walked, watched, &c. must be crushed by the iron necessity of metre into monosyllables, no alternative is offered to the option of the reader, and the writing, as we think, should correspond with the exacted pronunciation, and give us bless'd, walk'd, watch'd, &c.; but there is a very numerous class of words, in which the last vowel does not necessarily augment the syllables, and, while in all these it's presence cannot in any way be injurious, in most of them it will be found essentially and obviously useful. In the participles, or inflected tenses, for example, of receive, believe, bereave, announce, &c. the final e, no more necessarily increases the syllables, than it does in the uninflected verb; where it is evidently silent, and of little apparent agency: we may, in short, pronounce received, believed, bereaved, announced, &c. as *disyllables*, without the omission of a single letter, and with as much propriety, as receive, believe, &c.—There is, again, a still more extensive class of words, in which the final e is absolutely requisite for regulating the sound either of the preceding consonant, or vowel; and is equally inefficient with respect to the augmentation of the syllables. If we deprive, for instance, range, swinge, singe, rage, wage, gage, of their concluding vowel we harden the sound of their g, and convert them into rang, swing, sing, rāg, wāg, gāg; in the last three words, indeed, we shorten also the preceding vowel,—but of this effect of the e final we shall speak more fully by itself. Now in the past tenses and participles of these verbs, the e, in question, retains the same efficiency, and without it, the analogy of our pronunciation directs us to sound rang'd, swing'd, sing'd, rāg'd, wāg'd, gāg'd, with the g hard: the same will be the case, where c occupies the place of g; and, to be consistent, we must speak plac'd, rac'd, embrac'd, as plāk'd, rāk'd, embrāk'd,

embräk'd, &c.—But, in a multitude of words, the force of the silent *e* final is discovered by it's influence on the quantity of the preceding vowel; as dāme, fīre, cāre, hōpe, tāpe, mādē, &c. are changed, by the removal of this important letter, into dām, fīr, cār, hōp, tāp, mād, &c.; and this observation will be in equal force when applied to such verbs, in their uninflected or inflected forms, as perfume, dispose, combine, defame, &c.; for, let us take from them their regulating *e*, and, we shall be obliged, in propriety, to pronounce them perfūm, perfūm'd; dispōs, dispōs'd; combīn, combīn'd; defām, defām'd. These, of course, are but a few examples, out of hundreds which might be adduced, of the power of the final *e*; but these, perhaps, will be sufficient to illustrate our meaning; and to establish it as a rule, to which there will not be found many exceptions, that where the silent *e* closes the uninflected verb, it should be preserved in the inflected, either as harmless, or as possessing essential utility. There are, indeed, words, such as dilate, dilute, divide, deride, frustrate, &c., which end with the letter in question, but which, in their past tenses and participles, cannot, by any management, be shortened of a syllable, and to these, as it may be superfluous to remark, our rule is not intended to extend. Persuaded of the general rectitude of this principle in orthography, we have been surprised not to find it influencing the conduct of our later poets, and editors of poets. On the present occasion we really expected to find it discovered and adopted by Mr. W., who thinks for himself upon all subjects, and who is so little of a gregarious animal, as to be always desirous of breaking from the beaten track: but we have been disappointed; and have been fated to observe, with mortification, his pages deformed, rather more than those of his contemporaries, by an unrelenting hostility to the vowels. Not a past tense, or a participle throughout the work, has escaped his *emasculating* pen; and were we to recite twenty lines of our translator's poetry, according to the strict direction of the E.'s orthography, we should not be perfectly intelligible to an english ear. But Mr. W. has urged his persecution of the poor vowels, in every instance, to the most indefensible extremity. On what pretence, may we ask him, does he write the past tense of die, dy'd; of tie, ty'd? In many words of this class, as supply, dry, cry, reply, defy, &c. *y*, as we know, has assumed the place of *ie*, which formerly constituted their finals: but, even in these words, the *y* retains it's usurped station only in the *uninflected* verbs, and in the *inflected* resigns it to it's proper occupants. Supply forms supplies, *supplied*; dry, dries, *dried*; cry, cries, *cried*, &c.; and drys, crys, replys, defys, do not strike us as in the least more faulty, either to the eye or the ear, than dry'd, cry'd, reply'd, defy'd, which every where occur to us in the work under our review. Let us again ask our editor on what principle or pretext does he extirpate the last vowel in heaven, driven, towers, lower, seven, prayer, and many other similar words, which, divided, as they may be, in our spelling books, can never be made by the most protracted articulation to satisfy our ear as dissyllables in verse?—With *our* regard for the vowels, we would wish to preserve them in cases, which may admit of some doubt; as where one of these letters is cut off before another, but where

where the voice, we think, cannot rest with so much effect on the redundant syllable, as to break the harmony of the verse, and where consequently no omission can be requisite for the instruction of the reader:—i. e.

‘The immortal hunger lasts, the immortal food remains;’ cannot be so recited as to hurt the ear with its superfluous syllables, and may, therefore, in our opinion, be suffered to remain without the deformity of apostrophes. In another case also we are inclined to intercede for the vowels, from the persuasion that their presence can be productive of no mischief: in that we mean of words, in which the supernumerary syllable certainly exists, but in which it is so slightly distinguished as to form scarcely any obstacle to the voice that would sink it:—such words, for instance, as ravenous, reverend, traitorous, suffering, and generous, are reduced with so little effort into dissyllables, as to render unnecessary the amputation of one of their vowels.—But in these latter cases we are aware, that something may be urged against the practice, which we recommend; but in the former ones we must consider ourselves as above question, and we must consequently offer our system of orthography, in opposition to Mr. W.’s, as entitled to be received into general use.

Nothing now remains for us, but to observe, that very few errors of the press, and those of very trifling importance, have occurred to us in the perusal of these volumes; and that we can confidently recommend the work, to the attention of our readers, for its correctness, and the goodness of its type and paper.

W. B.

ART. II. *Poème Sentimental sur la Révolution de France, &c.*—

A Sentimental Poem on the Revolution of France, dedicated to his Most Serene Highness the Prince of Conde. Second Edition, revised and enlarged by the Author, with Historical Notes, and some new Pieces. With an English Translation. 8vo. 118 p. Price 5s. sewed, 1795.

THE author is an emigrant royalist: a french nobleman, formerly an officer in the king’s household. The ‘Sentimental Poem on the Revolution of France,’ which is by far the most laboured, and the most successfully laboured of any in the present collection, was first printed in Flanders, and written during the existence of the national assembly; however extravagant and romantic the strain of rhapsody which pervades it may seem to an english ear, the poem is evidently the effusion of an aching and indignant heart. It appears from the preface, that many of the author’s relatives, and many of his friends, together with his estate, have been sacrificed to the voracity of what is called, ‘the Republican Hydra.’ Let us not judge harshly then—who among us, bleeding from so fresh and merciless a wound, but would sometimes execrate the hand that inflicted it? we are so constituted as to be relieved by the loud utterance of our feelings—like a charged electric jar, the mind filled with indignant thoughts seizes on the first conductor, and expels them with a violent explosion. It is not to be wondered at, therefore, that the first canto of the present poem should be almost a continued philippic against the national assembly; or that in the second, the monarch is rebuked for an ill-placed lenity, and urged to a mighty and immediate revenge on the

the heads of his opponents. We shall make no extract from the poem, but request the particular attention of our readers to the following two anecdotes related in the notes; the one throws considerable light on the retreat of the duke of Brunswick, and the other is an additional instance of the wantonness and inconsistency of a parisian mob.

p. 65.—‘La note suivante a été fournie par Mr. d’Essex, dernier confesseur de Louis XVI; et cette note mémorable, qui ne porte que trop l’empreinte de la vérité, jette enfin le plus grand jour sur la retraite de M. le duc de Brunswick.

‘Quand M. de Malesherbes, en lisant au roi la liste de ceux qui avaient voté pour ou contre sa mort, témoigna quelque surprise de ce que Manuel n’avait pas voté pour la mort; “Je n’en suis pas étonné,” dit le roi, “c’est plutôt Péthion qui me surprend; je vais vous en dire la raison. J’étais assis à cette même table dans les premiers jours de septembre, quand messieurs Péthion, Manuel, et Kersaint, vinrent me voir de grand matin. Ils me dirent, que tout était perdu; qu’il n’y avait plus d’obstacle qui pût empêcher l’arrivée du roi de Prusse à Paris; mais qu’il était à craindre que, quand il serait à dix lieux de la capitale, le peuple ne me massacrât, ainsi que toute ma famille, et qu’il ne fit porter nos têtes au devant de l’ennemi; qu’il n’y avait point de salut à espérer que dans la retraite de Brunswick: que si je pouvais l’engager à retirer ses troupes, eux maire et procureur de la commune signeraient un engagement de mettre nos jours en sûreté. J’ai consenti à écrire la lettre sous la dictée de Manuel lui-même à cette table. Péthion, Manuel, et Kersaint, signèrent au bas l’engagement de la commune: j’ai fait partir la lettre.”

A postscript in english is added to these poems, giving an ‘exact recital of the escape and *ever-lamentable* arrest of Louis XVI.’ When the soldiers under the duke de Choiseul and the count de Damas, who were to have escorted their majesties to St. Menes-houd, refused marching to rescue them after their arrest at Varennes, these two valorous young colonels immediately set off for that place, with a determined resolution to sacrifice themselves in his majesty’s defence.

Postscriptum, p. 3.—‘While the royal family were getting into the coach, the duke de Choiseul and count de Damas, in order to accompany them, asked for their horses; when instantly the populace laid hold of them and would have hanged them at the lantern, had they not been prevented by their eagerness to follow his majesty’s carriage: however, they took care to throw the two colonels into a cellar, telling them that they should be hanged the next day. The king, who beheld this treatment and heard the fate that awaited their loyalty, felt all the sensibility of a generous heart, and forgot his own misfortunes to sympathize in theirs; but it was not long before he found further cause of lamentation. The count de Dampiere receiving the sorrowful intelligence of the king’s return, set out alone from his seat, which was on the same road, to pay his homage to his royal master. His majesty received him with his usual goodness; but fearing some misfortune might happen to the count, who rode by the side of

of the coach, ordered him to return home. This nobleman had scarcely retired four paces when he was brought from his horse to the ground by the fire of upwards of twenty musquets which were levelled at him by the national guards. Thus fell before his majesty a faithful and beloved servant!

'The king having proceeded a little farther, was met by an aid-de-camp of the general la Fayette, sent express to stop, if possible, their majesties on the frontiers. The aid-de-camp saluted his majesty, and begged to know his commands; upon which the king bid him hasten to Varennes, and save the two young colonels from the fate that threatened them. The aid-de-camp, in obedience to his majesty, continued his route; and being arrived at Varennes, and having enquired for the two prisoners, was without difficulty introduced into the cellar. The duke de Choiseul and count de Damas not a little astonished at the sight of a national officer, believed he was come to conduct them to the gallows; but the aid-de-camp assured them that he was come by the king's orders to save them. While the three officers were thus shut up, some of the patriots returning, came to the cellar; and through some little holes that let in the light, thrusting the muzzles of their pieces kept up a continued fire on the three officers; who, according as the musquets were pointed, ran to different corners to avoid the different directions of the balls. After thus running backwards and forwards for some time, the duke de Choiseul and the aid-de-camp accidentally ran foul of each other, and fell both to the ground. The oddity of this rencounter threw the duke into an immoderate fit of laughter; a circumstance which saved their lives; for the patriots surprized at their mirth, desisted from firing, saying they were hearty fellows; it was a pity to kill them; and then went away. Presently after there came to peep at them a number of women and children.—The count de Damas, who as well as his companions had fasted long, and was much inclined to eat, observing an old woman peeping through one of the holes, called to her with an air of pleasantry, to desire the patriots to come and kill them, as he would rather die by a musquet-ball than hunger. The old woman pitied the young aristocrats, as she called them, and said she would bring them some victuals.

'In a little while the whole group without began to quarrel who should be first to serve the prisoners within. Having run for provisions and wine, they entered the cellar, and placing a table, sat themselves down with the three young officers.—After a merry repast, up they got, and danced till morning!—Now mark the caprices of the mob! on retiring at day-break, they took with them the national officer; but told the two others, they would lock them up till they should be condemned and hanged. They were afterwards removed to the prisons of Orleans, notwithstanding the intreaties of the aid-de-camp, where they were confined till Louis XVI had sanctioned the new constitution.'

Several of these poems are translated into english by a friend of the author's, lord Mac, and a translation is given in english *prose* of the '*Sentimental Poem on the Revolution*,' in a strain of indignation not unworthy the original.

ART. 111. *The Druriad: or Strictures on the principal Performers of Drury-lane Theatre: a satirical Poem: with Notes critical and explanatory.* Quarto. 28 pages. Price 1s. 6d. Richardsons. 1798.

THE subject of the present satire is by no means ill-chosen: a work of this sort conducted with taste, ability, and candour, may be of very considerable service in holding up to ridicule the peculiarities of our actors, and by that means contributing to the correction of them. It is not to be expected, that the strictures of any individual on the principal performers of a large theatre, sketched, too, in so desultory a manner as these are, should obtain a general and unqualified assent for their justness: each man, at the representation of a play, erects himself into a critic, and scarcely two persons think precisely alike on the merits of the same performer. For our own parts, we do not much frequent the theatre, but from the observations which we have made during our occasional attendance, are inclined to believe these strictures are tolerably fair; we cannot help thinking, however, that the powers of Mr. Kemble are highly over-rated; at least, to us, his extravagant action and monotonous cadence are often disgusting: nor do we think the talents of Mrs. Jordan by any means confined to low comedy; we have frequently been charmed with the feeling and delicacy which she has exhibited in the pronunciation of a sentimental passage; few persons, surely, who have seen Mrs. Jordan in the characters of Rosalind and Viola, will dispute her talents for the display of tenderness and delicacy. We offer our readers the following short specimen of the present poem:—

P. 7.—‘Sid’s ons*, great mistress of each magic art,
To raise contending passions in the heart,
When wretched Shore, depress’d with grief and pain,
Calls upon death, her last resource, in vain;

* * The great and unrivalled talents of this lady in tragedy are such as would justly subject us to the imputation of vanity and folly, were we to attempt to enumerate them. With such a distinguished favourite of Melpomene before our eyes, it is painful to think that tragedy should be in this nation overlooked and neglected, as is evinced by the cold manner in which the productions of our best dramatic writers are received upon the stage, though aided by the magic powers of her, who carries us into whatever regions the fiction of the poet places in our view.

‘Irritat, mulcet, falsis terroribus implet,
Ut magus; et modo me Thebis modo ponit Athenis.’—HOR.

* Let no poets any longer arrogate immortality to their works, when we see the productions of Dryden, Otway, Southern, and even Shakespear himself, placed upon the shelf: And for what? To please the taste of a public, vitiated by the unseemly trash, issuing from the pen of O’Keefe, Reynolds, Morton, &c. &c.

* Whose happy arts attention can command
When fancy flags, and sense is at a stand.—POPE.*

Or when, unaw'd by conscience or by fear,
Macbeth drives on her impious mad career,
When horrid dreams at length her guilt reveal,
And on her hand she shews the bloody seal;
When poor Cordelia, after war's alarms,
Expires with anguish in her father's arms;
In Beverley's distress and piercing moans;
In Isabella's shrieks and dying groans;
O Siddons! thou alone the soul can'st thrill,
And melt us down, like Circe, to thy will.

' When Shakespear bids contending passions wage,
Love, hatred, jealousy, remorse, and rage,
Or paints the madness of the noble Dane;
Or fell ambition of the Highland thane;
Or Richard urges on his blood-stain'd course,
And madly cries "My kingdom for a horse!"
Kemble*, in scenes like these, can nobly soar,
And make e'en Garrick's loss be felt no more.

' Next Jordan† comes, Thalia's fav'rite child,
And charms with naïveté and humour wild;
Miss Peggy, Prissy Tomboy, or Miss Prue,
Oh! who can play so charmingly, so true?
But, in the name of ev'ry thing that's strange,
Why suffer her in Farren's walk to range?
Why call her Lady Teazle, Lady Belle?
Still it is Jordan finely dress'd—as Nell.
Farren had reach'd the summit of renown,
And who like her shall charm the partial town?
Ah! who shall now portray the modish wife,
When will another Farren spring to life!
But Lady Teazle, Lady Townly too,
Bizarre, and Estifania,—all adieu!

We heartily wish our author had lashed with much greater severity the low and most contemptible taste, which has been introduced, for buffoonery and pomp: it is, indeed, painful to reflect, that the finest tragedies in our language are neglected, and the first tragedian of our age almost forgotten, while Mago and Dago, Blue Beard, the Castle Spectre, and such showy nonsense, should insult our understanding, and deteriorate our already corrupted taste.

* We think it sufficient to observe of this gentleman, (whose talents as an actor are too well known to require commendation here,) that his *Coriolanus* and *Macbeth* are noble instances of his powers, and that he has brought *Hamlet* to the achme of perfection.

† Who, that has witnessed the admirable efforts of Mrs. Jordan in low comedy, does not regret to see her attempt such parts as *Lady Teazle* and *Estifania*? After these extraordinary undertakings, we shall soon expect to see Mr. Bannister, jun. in *Richard III.* and Mr. Suett in *Beverley*, or *Macbeth*. As Mrs. Amlet says in the *Confederacy*, "We are all for appearing above what we are, and that is what ruins every body."

ART. IV. *Epistle from Lady Grange, to Edward D—, Esq.*
Written during her Confinement in the Island of St. Kilda.
 Quarto. 24 pages. Price 3s. Cadell and Davies. 1798.

THE hint, on which this epistle is founded, occurs in 'Boswell's Journal of a Tour to the Hebrides' 8vo. 1786, p. 277. The author has evidently imitated Pope, and the character of lady Grange is a counterpart to his Heloise: her crime is the same, and the sentiments which she utters are the same. A very short specimen will evince the similitude:

P. 10.—'Twas you that still'd the transport of my breast,
 And calm'd my soul to momentary rest;
 When wan Despair her torch-wide-waving whirl'd,
 And, frowning, beckon'd to another world,
 You came, alternate sway'd by love and fear,
 To bid a last farewell, and drop a tear;
 You sooth'd the fever of my burning brain,
 For Heaven and Love were mingled in the strain.
 "Let Hope," you said, "propitious hov'ring o'er,
 Point your fond wishes to a happier shore:
 "My peace is fled—fled every transient gleam,
 "For you, MATILDA, mix'd in every dream.
 "Yet, when my soul has wing'd her willing flight,
 "To bask in regions of eternal light,
 "Hovering I'll pour celestial Comfort's beams,
 "To sooth your waking cares, your midnight dreams."
 You said—warm sorrow bath'd that manly face;
 You clasp'd me burning in a last embrace.
 —The rapid sense of former joys returns;
 From vein to vein the strong infection burns;
 Love smiles triumphant, shakes his balmy wing,
 And draws with vengeful force the twanging string.
 —We curse the stony heart, the maxims sage,
 And the cold frozen hand of griping age:
 With love, and hope, and grief, I sink oppress'd;
 We lov'd—and need I, need I paint the rest?"

ART. V. *The Warning Voice.* Quarto. 29 pages. Price, 2s.
 Cawthorn. 1798.

OH! that this voice had cried in the wilderness! it would have been a happy relief for those that are now doomed to hear it. The author of this poem tells us, in his preface, that he had not seen Mr. Stockdale's 'Invincible Island,' when these pages were committed to the press; some similitude, therefore, is to be expected; but, 'like friends,' says our author, 'we seem rather to court a mutual prosperity than to be ambitious of standing alone.' As they cannot stand alone, therefore, far be it from us to jostle against this *par nobile fratrum*, when they have lovingly hold of each other's arm for the sake of mutual support: it would, indeed, be most cruel!

As we gave a specimen, in our review for january, of Mr. Stockdale's 'Invincible Island,' it will be but fair to let our readers hear the sound of this 'Warning Voice.'

25. 'Britons—awake! nor think the impious foe
 Will one short spark of true forgiveness know.
 From distant coast he marks, with envious glance,
Thy altars standing, and *thy* fleets advance.
 His rage rekindles; and his steady aim
 Would raze those altars with a loud acclaim;
 Would burn *thy* navies on their subject tide,
 And o'er *thy* glory in rude triumph ride.
 And he has engines—That fierce multitude
 So long with blood and agony imbued;
 They who, returning from the embattled plain,
 Were some long years of happiness to gain,
 Must not yet rest—but, in the ceaseless strife,
 Find all their comfort in the loss of life.
 These long to nestle on a british soil,
 And, in *thy* pleasures, recompense their toil.'

ART. VI. *The Golden Mean. A Satire. In Three Dialogues.* 8vo.
 52 pages. Price 1s. 6d. Faulder. 1798.

IF these dialogues have but little claim to merit for originality of thought, or brilliancy of expression, they at least deserve the negative commendation of being free from any rancorous asperity; and on subjects of a political nature, we all know how difficult it is to preserve that "golden mean," which is celebrated in the present satire. The history of the french revolution is related in the fable of an old man, whose sons, at the instigation of their tutor, an arch old rogue, (Voltaire) set fire to the family-house; and not satisfied with that, are endeavouring to destroy those of their neighbours. John Bull is cautioned to beware of his own.

ART. VII. *Trifles of Helicon.* By Charlotte and Sophia King. 8vo.
 54 pages. Price 3s. Ridgeway. 1798.

ON learning that the greater part of these poems were written under the age of sixteen, our readers will not expect much from them, or will they be disappointed. So early a taste for poetry, however, should not be discouraged; for which reason we wish these little poems had rather been circulated among a few friends, than thrown into the world, where the voice of criticism, perhaps, will 'visit them too rudely.'

ART. VIII. *Britannia. A Poem, dedicated to the Right Honourable Lord Viscount Camperdown, &c.* By John Gorton. 12mo.
 31 pages. price 6d. Symonds. 1797.

IF the loyalty of John Gorton were not more fervid than his poetry, his majesty would not have a worse subject in his dominions.

D. M.

HISTORY.

ART. IX. *Histoire, ou Anecdotes sur la Revolution de Russie, &c.—History, or Anecdotes of the Revolution of Russia, in the Year 1762.* By Mr. de Rulhiere. 8vo. 186 pages. Price 3s. 6d. In English, 4s. Longman, Boosey. Printed at Paris in the fifth Year of the Republic (1797), and imported by De Boffe.

THERE can be but little doubt respecting the authenticity of this work. The author resided at Petersburg during the important epoch of which he here treats; and, being in the retinue of the french minister, had an excellent opportunity of collecting all the particulars relative to that memorable period. We are told in the preface, that neither the threats of the Bastille, nor the largesses of the empress, could prevail on him to suppress his literary labours; a promise however was extracted, that they should not be published during the life of her majesty; and, from a hint in the introduction, we have reason to suspect, that on the death of Mr. de Rulhiere, in 1791, a *valuable consideration* was received by his brother, from Mr. Grim, in order to induce him to conform to the intentions of his deceased relative.

Russia, notwithstanding all the attempts of it's sovereigns to civilize it, is represented as exactly resembling Rome while in a state of declension. The court of Petersburg, during the reign of Elizabeth, was dissolute in the extreme; and both the grand duke and his spouse were notorious for their intrigues, the one living openly with his mistress, the other with her paramour. Catherine, however, had acquired a high reputation for talents, and seems to have long entertained the ambitious project of seating herself on the throne of the tzars.

On the death of Elizabeth, in order, perhaps, to ruin his interest with the army, she prevailed on the new emperor to promise, that he would cause his title to be recognized by the senate, and she herself composed the speech he was to make on that occasion. Peter, however, who could not resist his attachment for military parade, showed himself to his guards, and being proclaimed emperor by them, treated his consort with contempt.

It must be allowed, however, notwithstanding all his foibles, that the first acts of his reign bespoke no common mind, and were often worthy of a great prince. His ruin, if not brought on, was at length accelerated by a foreign war.

* The regiments of guards, the real masters of the throne; now became discontented. Accustomed, during a long series of years, to the tranquil duty of the palace, under the empire of a succession of women, they had received orders to accompany the emperor in a distant expedition; regretting to leave the capital, they were yet obliged to depart in spite of their inclination: this is a moment that always borders on sedition, and is peculiarly favourable to the designs of those, who wish to produce an insurrection. His imperial majesty was about to conduct them into Holstein, being resolved to employ his newly-acquired power in avenging the injuries received by his ancestors, on the part of Denmark, and in restoring it's original independence and extent to his native country: but what flattered him most in this expedition was his intended inter-

interview, in the course of his march, with the king of Prussia: this, however, did not take place. All the neighbouring states began to tremble lest that hero, making use of his ascendancy over his fanatic admirer, should soon have a new army of one hundred thousand russians at his command; and all Europe, in expectation of this event, beheld itself menaced with a revolution. In the mean time the city of Peterburgh appeared to be wholly occupied with festivals: all the solemnities of peace were celebrated amidst the preparatives of war: a licentious joy reigned throughout the palace. The moment of departure for the army was approaching, and the court, being about to separate, was afraid of losing the pleasures of a single day: indeed, the whole of this six month's reign appeared to be but one continued banquet. A variety of beautiful women, intoxicated with english beer, and the fumes of tobacco, were not permitted, by the emperor, to retire during a single moment, but, overcome with fatigue and watching, were seen sleeping on sofas amidst noisy orgies. Female comedians and dancers were often admitted to these public entertainments; and when the ladies of quality made a formal complaint on this subject to the sovereign by means of his mistress, he replied, "that there was no difference of rank among women."

' At this court was to be seen a ridiculous mixture of justice and immorality, of grandeur and foolery. Two of his greatest favourites having sold their protection, he beat them with his own hand, took from them the money they had received, and then continued to treat them with his accustomed familiarity. A stranger having denounced to him some seditious attempts, he observed in reply, "that he detested informers," and caused him to be punished. The most violent military exercises succeeded debauchery of all kinds; the continual noise of cannon anticipated all the tumult of war; and he would often rise from the table, with a glass in his hand, and, prostrating himself before a portrait of the king of Prussia, exclaim, "My brother, we shall conquer the universe together!"

' In the mean time the eyes of all persons were fixed on the empress: but this princess, apparently tranquil, and totally disengaged from public affairs, did not give room, by her conduct, for the most distant degree of suspicion.

' During the obsequies of the late empress she began to be adored by the populace, in consequence of her rigorous devotion, and her scrupulous fidelity in observing all the practices of the greek religion, more abundant in ceremonies than morality. She was also solicitous to make herself beloved by the soldiers, and employed the only mode her solitude permitted, by interrogating the sentinels with much good nature, and giving them her hand to kiss. One evening, as she crossed an obscure gallery, a soldier, on duty, having paid her the military salute, she demanded "how he had discovered her?" He replied in the russian manner, which borders somewhat on the oriental style, "Who could not recognize thee, our common mother? thou enlightenest every place!" She sent a piece of gold to this sentinel, and her emissary converted him into a conspirator. Being used ill by the emperor, every time

she was obliged to go to court she always appeared as if she expected to experience the last degree of violence. Sometimes in public she would unexpectedly, and, as if against her own consent, burst into tears, thus endeavouring to convert the general pity into a new ally in her behalf. Her secret partizans made all the world acquainted with her danger; and she actually appeared so utterly abandoned by every one, and in such general discredit, that she had lost her authority within the palace, and was only served by her domestics in consequence of their attachment to her.

This seeming resignation to her fate was, however, fallacious, for the empress was at that very period carrying on a secret correspondence with all the discontented spirits in the capital. The first of these, here mentioned, was Orloff, who is represented 'as the handsomest man in the north, but of an obscure family; his only pretensions to the title of a gentleman consisting in the possession of a few slaves: his brothers were soldiers in the regiments of guards.' He was selected, apparently from no other motive than that of his fine person, to be *aide-de-camp* to the grand master of the artillery: having been discovered by that officer to have supplanted him in his amours, he was about to be exiled into Siberia, when he was taken under the immediate protection of her imperial majesty, while grand duchess, who also procured for him the lucrative office of treasurer of the artillery, and admitted him to great familiarities.

The princess Daschkoff, one of the nieces of the grand chancellor, was the youngest of three celebrated sisters. The two elder were renowned for their gallantries: the first was known by the title of the countess Boutourline, and was a woman of wit and beauty; the other, Elizabeth Woronoff, was mistress to the grand duke.

'The princess Daschkoff was educated with her uncle, at whose house she saw all the foreign ambassadors; but, after the age of fifteen, she would not converse with any but the ministers of republics. These were the two persons with whom the empress found means to keep up a correspondence, and, by their agency, entered into two separate plots; the first, for gaining the army; the second, for bringing over the grandees. The only accomplices of Orloff, for some time, were his two brothers and his intimate friend Bibikoff: these, knowing that their fortune or death depended on the event, sold all their property and expended it in procuring adherents. The princess found the archbishop of Novogorod and the principal clergy already debauched, on account of the reforms made in the church. It was more difficult to gain Panin, the governor of the grand duke; but she at last accomplished her wishes, and, if we be to credit the author, by a sacrifice of her honour! An intriguing piedmontese, of the name of Odart, was of great service on the present and many other occasions. This man was accustomed to speak thus of himself—
"I was born poor; I soon, however, perceived, that nothing but money was considered in this world; I am determined, therefore, to procure wealth; in order to possess it, I would go at this very moment

moment and set fire to the palace : when I acquire riches I shall retire into my own country, and become as honest as my neighbours."

The emperor was so precipitate in his departure for Holstein, that he neglected the usual solemnity of a coronation at Moscow. This circumstance gave fresh courage to the conspirators, for they began now to whisper, that it was lawful to dethrone a sovereign who had never been anointed. Passig, a captain in the guards, actually offered to assassinate the czar; and he and his friend Baschkakoff had twice laid in wait for him, to take away his life. At length the arrest of Passig, at eight o'clock in the evening of the 8th of July, seemed to disconcert all their schemes; and the princess Dashkoff, who endeavoured to arouse Panin to immediate action, found him temporising and full of difficulties. ' This woman, only eighteen years old, left his house at midnight, disguised as a man, and repaired to a bridge, which she knew to be the ordinary rendezvous of the conspirators. Orloff and his brothers were there. It is wonderful in what manner fortune seconds vigilance. On receiving intelligence of Passig's arrest, accompanied with the proposition of bringing matters to a crisis immediately, they all remained motionless; but joy succeeding to astonishment, they consented with transport. One of the brothers, a simple soldier, distinguished by a wound in his face, who joined agility to strength, and would have been singularly handsome had his physiognomy been less ferocious, was dispatched, by the princess, with a billet containing these words, " Come instantly, madam, the time presses."

Her imperial majesty resided at this moment in the castle of Petershoff, at eight leagues distant : on the arrival of the messenger he repaired straight to her apartment, and, having awakened her, cried out, " Madam, there is not a single moment to be lost ; come along with me immediately !" The empress was exceedingly astonished, but arose without delay ; and, by the time she had huddled on some of her clothes, the same soldier appeared under her window on horseback, and exclaimed, " Your carriage is ready." A coach accordingly made it's appearance, drawn by eight horses, and accompanied by several peasants. Catherine, who preserved sufficient presence of mind to laugh and joke with the female servant who accompanied her, was now carried with great celerity towards the capital, when, all of a sudden, an open carriage was perceived coming towards them ; and, as this same road led towards the residence of the emperor, it occasioned great uneasiness. It proved, however, to be Orloff, who, on seeing his mistress, cried out, " All is ready !" then wheeled about and preceded her. This cavalcade approached Petersburg, when Michel, a french *valet de chambre*, who was going to dress the empress, made his appearance. She is represented as having conceived a great liking to this man, " having deigned to become his confidant, and educated all his bastards." No sooner did he see her, than he immediately imagined, that she had been made prisoner by the emperor's order ; and on her saying, " follow me !" Michel, with a palpitating heart turned round, thinking he was to follow her to Siberia!

' Thus,'

'Thus,' adds the author, 'Catherine at length arrived at the capital between seven and eight o'clock in the morning, in order to reign despotically over the largest empire in the world: she had set out on the faith of a soldier, was conducted by peasants, preceded by her lover, and accompanied by her waiting-woman and her hairdresser.'

Having alighted in front of the barracks of the regiment of Ismailoff, two companies of which had already taken a new oath of fidelity, she expected of course to be surrounded by the troops, but was greatly astonished to find only a few soldiers in their shirts.

'On this she turned pale, and her whole body was affected by a sudden shivering. But amidst this distress, which only rendered her more affecting, she told them "that she was come in order to throw herself into their arms; that the emperor had commanded certain persons to murder both her and her son; and that the assassins charged with this order were already set out." On this they unanimously swore to die in her defence. The officers ran towards her, and the crowd increased. She now sent for the priest of the regiment, and gave orders to bring a crucifix at the same time. The priest soon arrived, pale and trembling, with a crucifix in his hand, and received, without knowing what he did, the oaths of the soldiery.

'The first person of distinction that joined her majesty was the prince Rozamowski, who enjoyed the friendship of the czar: he was immediately followed by the count de Schouvaloff, an officer dear to the troops; Volkonski, nephew to the grand chancellor, who had been displaced on account of his attachment to the empress; the count de Bruce, first major of the guards; and count Strogonoff, whose wife, as well as that of count Bruce, was then along with the emperor. Throughout all the barracks, two officers, belonging to the regiment of Preobajinski, alone opposed the inclinations of the soldiers.'

The empress, who was now surrounded by at least ten thousand men, ascended her carriage, and being well acquainted with the genius of her people, she led them to the principal church, where she descended in order to pray.

In this immense city there was but one man, and he too a foreigner, who dreamt of informing the emperor of this wonderful revolution. His name was Bressan; he was a wigmaker from Monaco, of whom the czar had taken notice, and who dispatched his servant, disguised like a peasant, with the intelligence, but a moment before the bridge was seized on by a detachment. Peter, who imagined himself in perfect security, had just left the palace of Oranienbaum, and was seated in an open carriage, with his mistress, the minister of Prussia, and several handsome women. On his arrival, however, at Peterhoff, he found every body in the utmost consternation, in consequence of the flight of the empress; but he was utterly ignorant of what had occurred at Petersburg, until the arrival of the pretended peasant, who, approaching the emperor, put a note into his hand, and, lifting up his eyes to heaven, retired without uttering a word. After perusing it he read it aloud; the following is a copy of it: 'The regiments of guards
are

are in a state of insurrection; the empress is at their head: it is now nine o'clock; she is entering the church of Cazan; all the people appear to be seduced by this commotion; and such of the subjects as are faithful to your majesty do not make their appearance.'

The emperor, less astonished than the courtiers by whom he was surrounded, instantly sent for his Holstein troops, nominated a *generalissimo*, called out frequently for something to drink, dictated two long manifestoes, threw off his prussian uniform and riband, and resumed the *insignia* of the russian empire. While every body was in the utmost consternation, Munich made his appearance, and offered to save his benefactor. He represented, that the empress would arrive in a few hours with twenty thousand troops, and a formidable artillery; demonstrated, that neither Peterhoff, nor any place in the neighbourhood, could be put in a state of defence; represented, that from his knowledge of the russian soldiery, he could foresee, that a slight resistance would only procure the massacre of the emperor and the ladies who accompanied him; and that safety and victory were to be found nowhere but in Cronstadt: there he had a numerous garrison, and a fleet; and this popular commotion would be instantly dissipated, and Petersburg itself taught to tremble, as soon as the emperor made a stand.

This excellent advice, had it been instantly followed, would have once more placed Peter on the throne; but he lost the critical moment by reconnoitering the heights, and waiting for 'a fight at least of the enemy.' Having at length learned, that the insurgents approached in order of battle, he, and those who accompanied him, embarked on board two yachts; but it was too late, for vice-admiral Talizine had gotten possession of the fortress by means of a stratagem. Accordingly, when, on the approach of the vessels, the emperor was announced, a reply was made 'that there was no emperor!' and "long live the empress Catherine!" was repeated on all sides.

The czar now acknowledged, that he had too long delayed to carry the field-marshal's advice into execution, and intreated that venerable officer once more to point out a mode of obtaining success. Munich, on this, replied, 'that their present situation was far from being desperate; they had only to gain Revel by means of their oars, to embark on board of a ship of war there, make for one of the ports nearest to Prussia, where his army was, and re-enter his territories at the head of eighty thousand men — were he to do this, he would undertake to restore a submissive empire to him in the course of six weeks.' The emperor was a second time induced to disobey Munich's opinion, and was actually weak enough, at last, to return to Oranienbaum, in order to be reconciled to his consort! In consequence of this determination, he dismantled his little fortress, and wrote a letter to the empress, begging to be allowed to retire to Holstein, with his mistress Woronsoff and his aide-de-camp Goudowitz.

The remainder of the history of Peter III, during the few days he was permitted to live, is known to every one; and we have so
amply

simply stated the particulars of his fate [see our Rev. vol. xxi, p. 261.] that we decline saying any thing more on this odious subject.

Mr. de Rulhiere, in the work before us, has no where given an opinion of his own. Content with stating facts, he details the minutest particulars of this singular volution, without leaning either to the side of the victor or the vanquished, and leaves mankind to decide for themselves, relative to the bloody catastrophe, which concludes his narrative.

We gave a short notice of this article in our last volume.

ART. x. *The History of the New World*, by Don Juan Baptista Munoz. *Translated from the Spanish, with Notes by the Translator, an engraved Portrait of Columbus, and a Map of Espanola.* Vol. 1. 8vo. 624 pages. Price 8s. boards. Robinsons. 1797

WHETHER in any succeeding part of this work, the first volume of which only is published, Mr. Munoz intend entering on an examination of the claims, which have been attributed to different voyagers to the honour of having discovered America; or whether, having examined these claims in his closet, they have appeared to him so futile and ill-founded, as to be unworthy any formal refutation, and meriting only the most contemptuous silence, we cannot determine. But as a very ingenious, if not conclusive memoir, has been lately republished in a respectable work, which has not yet come officially before us, upon the discovery of America*; wherein it is contended with great plausibility, from the writings of contemporary authors, and from manuscripts preserved in the records of Nuremberg, that Columbus was indebted to the terrestrial globe, on which MARTIN BEHEM, that skilful navigator and celebrated geographer, had delineated the discoveries, which himself had made of the western continent; we could not but be struck, that Mr. Munoz should have taken it for granted, and have supposed his readers also to have taken it for granted, that Columbus was the original discoverer of America. Mr. M., indeed, in mentioning the rage for discoveries, which prevailed more particularly under the reigns of Henry, and John the Second, and the credulity, which succeeded the doubling of the Cape of Good Hope, respecting fabulous countries and marvellous inhabitants, slightly glances at Behem.

r. 116.—‘ These pretended discoveries and cheats, were soon represented on maps as realities. General maps of this unknown ocean were drawn, and filled with painted islands and continents, which no person had really ever seen. Such, it seems, was that map of the world, which the infant don Pedro is said to have

* This “Memoir upon the Discovery of America” is written by Mr. Otto, and was originally published in the American Transactions, Vol. 11, in french and english. Mr. Nicholson has lately inserted it in his Journal of Natural Philosophy. See Vol. 1, pages 73 and 107, &c. In this Memoir the objections of Dr. Robertson are refuted at large.

brought from Italy to Portugal, for the use of his brother don Henry; and on which the Cape of Good Hope, and the streights of Magellan were drawn, long before their discovery, under the name of the bounds of Africa, and of the Dragon's Tail.*

* This was the case also with the map which Paul the naturalist sent to Lisbon †, and with the globe made by Martin Beheim. The archives of Nuremberg preserve no great treasures in this once so celebrated terrestrial globe; nor is it to be much lamented, that the map of the infant don Pedro, or a similar one, is no longer to be found in the archives of Alcobaza. Independent of these documents, modern times furnish sufficient proofs of the visions of the geographers of that age; who were presumptuous enough to erect arbitrary systems in the infancy of knowledge, for ignorance is generally accompanied with vanity and temerity.

Every thing is to be expected from a work undertaken like the present, in circumstances so favourable to it's perfection. This history was ordered to be written by the late king of Spain, who, departing from the paltry and contemptible jealousy of his predecessors, who had concealed with the utmost solicitude, not merely from strangers but from natives, the documents which contained the transactions of Spain with respect to America, threw open the regal archives and libraries for the unrestricted use of Mr. M. The following passage, extracted from the author's introductory preface, exhibits this monarch in so favourable a point of view, that it ought not to be overlooked.

P. I.—' On the 17th of July, 1779, I received the royal mandate to write the History of America. At the same time his majesty ordered, that I should have free access to all the necessary documents and writings for that purpose. In consequence of which, I began to examine the archives belonging to the department of India at Madrid, out of which I copied and extracted all that related to the dominions of Spain in the New World. I likewise sought for the depositories of a number of papers which I could not find in this collection. And having received sufficient information on this subject, I represented the necessity of going

* ' This is the map already mentioned of Benincasa. Biornstahl, who saw it in his travels, says that it was drawn in 1455, by the order of the infant Alphonso, and a copy of it existed in the monastery of Alcabaza. We do not know what account our author had of it; but after what he mentions of it, the southern part of Africa was delineated in it just as it appeared in Bianco's map, where in that point, two dragons were painted, with the words, *Nidus Abimalion*.' T. N.

† Paul of Florence, called by some, Toscanella, sent descriptions of the western countries, with maps, as well to Christopher Columbus, as to his friend Ferdinand Martinez, a canon at Lisbon. Ferdinand Columbus has inserted his letters on this subject, in the life of the admiral, his father. The maps are lost, but it is to be seen by his letters, that he determines the situation of the western countries after the authority of Polo only.

T. N.'

to Salamanca, Seville, Cadiz, and many other places. In order to gratify this wish, his majesty authorized me, by public credentials, dated March 27, 1781, to make use of all the public, monastic, and private libraries, as well as archives, in whatever place I should think proper. He was also pleased to recommend my pursuits and myself in very impressive terms. Necessary orders were also issued to facilitate the conveyance of the materials with all possible dispatch. All that I desired was immediately granted, and much more than I could have the confidence to expect, in a manner so condescending and polite, that I should be guilty of the highest injustice and ingratitude, if I did not publicly acknowledge the unremitting attention and indulgence with which I have been favoured by the king and his ministry in my researches, and the extraordinary generosity and liberality held out to excite my industry. Nor, can I omit this opportunity of expressing the deep sense which I feel of the honour conferred on me in the commission, and the confidence reposed in me, as there is not the least suggestion or instruction in that instrument of the plan that I should pursue, or the sentiments that I should hold in the prosecution of the undertaking. Every thing that concerned the work was left entirely to myself, and to render my endeavours still more easy, I was left at liberty to consult the documents myself, or to empower others on whom I could depend to examine them, if the distance should be inconvenient. His majesty's ministers favoured and protected all my views. They expressed a wish, it is true, in the beginning, and in the progress of the work, to see a part, or the whole, published as soon as possible, in terms of the greatest politeness, provided it could be done, with sufficient accuracy and attention, to bring the truth to light.

The remaining part of this valuable introduction is employed, first in enumerating the various repositories, that contained the prodigious and confused mass of documents, which the present industrious historian had the labour and perseverance to examine: and secondly, in criticising the various productions of such as have written on the same subject before. These criticisms are conducted with the greatest modesty, and display considerable acumen.

What is likely to be the bulk of this work, we are not informed: Mr. M. intends tracing the progress of discovery in America, and the manner in which the continent and circumjacent islands have been possessed, down to the latest periods. The present volume contains only the first three voyages of Columbus. Rather than incorporate any historical disputation with the body of the work, Mr. M. intends annexing at the end of every government the reasons upon which the truth of every event is founded, and this in a two-fold manner.

P. liii. 'The first appendix will be devoted to historical proofs and elucidations, to evince the certainty of my assertions, together with the just motives which induced me to improve or differ in opinion from writers of credit and celebrity, and to expatiate sometime more at length on some circumstances beyond the brevity of History,

history, citations, controversies, and conjectures will be found in this division, and the passages to which they refer, will be noted by appropriate marks. The next division will contain a select collection of documents and original manuscripts. Of these, I shall add either a more or less ample account of their use and contents as may appear necessary, as well as of other papers, which I do not intend to publish, either on account of their bulk or non-importance. As to the historians which have appeared in print, I shall speak of them in the preface to each volume, as I have done in the present. I don't intend, however, to include all, as that would be an insurmountable task, but those only remarkable for their antiquity, or real or pretended merit. Useful ornaments will be also added, of which I intend to say a few words at the time of their appearance.'

In several places we have compared the history of Mr. M. with that of Dr. Robertson, and as to all matters of importance, have generally found them co incident; the former, however, is considerably more minute in relating the progress of Columbus in his voyages than the latter. It would be easy to adduce various instances of this, but a single one will suffice: After Columbus left the port of Navidad in Espanola, on the 4th of january, 1493, Dr. Robertson, in about two pages, carries Columbus 500 leagues across the Atlantic Ocean, till he is tossed by a tempestuous sea, but fortunately takes shelter in the Azores; where, the doctor simply tells us, that he had a violent contest with the governor, in which Columbus displayed no less spirit than prudence, and obtained a supply of fresh provision, and whatever else he needed. In the course of another page, Columbus arrives at Lisbon, is received with all marks of distinction by the king of Portugal, and returns to Spain on the 15th of march. Mr. M. describes with particularity the several harbours at which Columbus stopped; the various fishes which he descried on different parts of the coast, and the various inhabitants which peopled the different parts of the island. The mildness and timidity of the natives about Navidad is contrasted with the fierceness and intrepidity, the savage features and the weapons, of those whom the spaniards discovered on the shores of Samana, in the large gulph of which Columbus cast anchor on the 12th. The first engagement, not a very serious one indeed, which was fought between the spaniards and west-indians, took place with these people: the latter were easily subdued, and a few slight wounds on their posteriors, as they ran off, were the harmless tell-tales of defeat. During that terrible storm, in which Columbus was tossed from the 12th to the 16th of february, when the ships were separated and the crew of each thought the other lost; those who were on board the Nina, with the admiral himself, 'vowed to walk a pilgrimage, according as the lot should fall upon each, one to the holy house of Loretto, another to that in Guadalupe, and a third to pass a whole night in prayer in Santa Clara de Moguer. In addition to this vow, they promised besides to walk bare-footed in procession, with penitential garments, to any church dedicated to the holy virgin, on the first land they should reach.' In observance of the latter part of this vow, when, on the

the 17th, they reached the Isle of Santa Maria, the most southern of the Azores, the following day one half the crew walked barefooted to a hermitage consecrated to the holy virgin. Juan de Castaneda, governor of the island, being informed of the pilgrimage, surprized the weather-beaten and devout Spaniards in the midst of their prayers, and made them all prisoners: several remonstrances passed before the prisoners were restored, to which the governor replied, that what he had done was in obedience to the will of the king, his master. In relating this anecdote, Mr. M. lets himself down a little, and betrays a national antipathy far beneath the dignity of a historian: 'Columbus', says he, 'supposed from these words, that hostilities had broken out betwixt the two powers, as if the jealousy and political interest of the court of Lisbon could not dictate such orders in time of peace.' Mr. M., independent of the illiberality of this reflection, should have suppressed it, at least in the present instance, as there is every reason to believe, that it was a lie of the governor's; for immediately after Columbus had arrived safe in the Tagus, orders were transmitted from court to furnish him with all necessaries in abundance, at the expence of the treasury. Columbus was also honoured with a letter from the king, and invited to court, where he was received with the utmost splendour, and the warmest congratulations; the sincerity of which is rendered unequivocal, from a circumstance which our author relates within a few pages after the preceding dishonourable reflection. The king was chagrined, that the object, which had been so ardently pursued by the portuguese, should have been attained by the castilians; 'some of his courtiers persuaded him that the castilians would not prosecute these discoveries, unless Columbus once more led the way; they offered, therefore, to pick a quarrel with him, and to dispatch him.' The king spurned at the proposition, offered Columbus every thing he wanted, and parted with him in the same kind manner in which he had received him.

Dr. Robertson has also totally omitted the negotiations, which had well nigh been terminated by the sword, between the courts of Madrid and Lisbon, previous to the second voyage of Columbus, respecting the line of demarcation, which was to limit the discoveries and navigation of the two countries. But it is very well known, that Dr. Robertson's sources of information were comparatively few and scanty; he complains of it himself: much matter, therefore, is to be expected in the course of the present work, of which it was not in his power to obtain information.

Before the translator publishes another volume, we advise him to submit his sheets for revision to some literary friend. L. M. S.

ART. XI. *A Defence of the French Emigrants. Addressed to the People of France.* By Trophime Gerald de Lally-Tolendal. Translated from the French, by John Gifford, Esq. 8vo. 402 pages. Price 7s. boards. Longman. 1797.

THE count Lally-Tolendal, as most of our readers know, was highly and justly renowned in France, before and at the commencement of the revolution, for the excellency of his moral character, for the sensibi-

sensibility of his heart, and the powers of reasoning involved in a stream of pathetic eloquence, displayed, before the parliament of Paris, when he pleaded the cause of his father, who had commanded the french army in India, and had been attainted and put to death, Though life could not be restored to the general, the sentence of attainder against his family was reversed.—The expectation of the french emigrants, and others, friendly, if not altogether to their cause, yet to their persons, on the publication of the present work were great, and the sale extraordinary. The occasion and the object of it are declared by the author in an advertisement.

Advert. p. 2. 'Some belligerent censor will, without doubt, object, that as the hope of peace was the principle of the work, I ought to have stopped as soon as that hope vanished, and have waited in silence, until the chances of a protracted war should revive it. In answer to such an objection, I beg leave to observe, that, in my apprehension, the hope of peace is only delayed, not destroyed; and I glory in being one of those who hail its approach most cordially and conscientiously; that notwithstanding the abrupt termination of the last negotiation, it is demonstrated that France will have peace on the very day, and at the very hour at which she chooses to have it, since the extent of her conquests forms the only subject for dispute: that no frenchman, wherever he may reside, can now have a wish relative to the fate of his country, sanctioned by morality and humanity, which can be accomplished without the restoration of its internal tranquillity, and the perfection of its laws; that the primary assemblies are about to meet in France; that it is not only my duty to bring before them the cause which it is their province to try, but that at a time when the whole human race are anxiously waiting the event of the new elections, whoever has a drop of french blood in his veins, and a single spark of virtue in his heart, ought to examine himself, with a view of ascertaining whether he has not some means of directing the choice of his countrymen, of promoting the freedom of suffrage, of conciliating the minds, and instructing the consciences of the people: in short, of giving efficacy to the last resource not only of frenchmen, but of the inhabitants of all other countries.

'There is even, in my opinion, so little time to be lost in serving all those great interests, that although there is still an interval of two months to elapse, before the meeting of the primary assemblies, yet the distance of the places, the inclemency of the season, the difficulty of communication, and, lastly, the necessity of obtaining a few leisure moments for the purpose of meditation, determine me to publish that part of my book which is printed off, while the last point of discussion is still at press.'

This advertisement, it is proper to observe, is dated, London, january, 1797. The object of the work is further briefly announced in the first paragraph.

p. 7. 'The french republic has proved victorious. She sees the ambassadors of all the powers who had confederated against her arrive in her capital. She negotiates a peace with some; she has dictated peace to others; and the time draws near, when she will have

concluded peace with all. War is about to cease between France and foreign powers; shall it then be rendered eternal between frenchmen and frenchmen?"

In making this defence, the advocate is of course supposed to appeal to judges.

R. 10.—“But where can they be found? in whom shall I recognize that character? whom ought I to enlighten? whom can I supplicate in France? to whom address my vows, my complaints, my remonstrances? to the tribunals? to the two councils? to the executive directory?”

“*To the tribunals?*—They, I know, present a pleasing and a glorious contrast with those whom I dare not call their predecessors; for what connection can there be between the enemies and the dispensers of justice; between the murderers and the protectors of innocence; between the ministers let loose by Robespierre, and the magistrates elected by the people? The tribunals are now the soundest part of the republic; and France has, at length, begun to reap the advantage of that sublime institution, the trial by jury, the eternal bulwark of the laws, and of public liberty, wherever they have been once established. But these tribunals are instituted for the purpose of applying the law, and not of making it. As unhappy in the execution of injustice as we are in being the objects of it, they go on from day to day in the track marked out for them, rejoicing whenever any opportunity occurs for rescuing a victim from the fatal effects of the exterminating decree; but have it not in their power to create a general measure, a decree of universal safety and security.

“*To the two councils?*—I have traced their debates with attention; I have frequently admired the talents they have displayed, which would have done honour to the tribunes of Athens and of Rome. I have, more than once, distinguished virtues which the Areopagus of the one, and the senate of the other, would not have blushed to own in their best days. But, for a few victories which these privileged characters have now and then obtained, how many times have their impotent efforts been thwarted by the remains of the ancient faction, by those men, who after having cannonaded the people in order to represent them, would not even suffer the exercise of their power to expiate the principle on which it was founded, and rather chose to verify the dreadful observation of the historian of Tiberius, that *the empire acquired by crime was never exercised for the happiness of mankind.*

“*To the executive directory?*—They seem at last to have formed an union with virtuous men, and to have consented to destroy the power of the wicked. It would be unjust not to notice the first steps which they have made in this new career; it would be fatal not to tell them, that if they complete the work which they have begun, there is no species of oblivion which they may not hope to obtain for the past, no kind of merit which they may not claim for the future. But there are still recollections to be effaced, and apprehensions to be removed. . . . Most certainly the five directors of France have not yet deserved the confidence of the unfortunate; and they must, at least, have

have ceased to prove themselves implacable enemies before we can be authorized to consider them as impartial judges.

‘Whither then shall I carry, before whom shall I plead, this cause so just and so interesting, but still so strongly marked by a cruel fatality; this cause, the defence of which admits of no delay, and for which so many minds are yet so little prepared?’

The judges, before whom he then lays his defence, are the people of France, ‘THE TRUE PEOPLE OF FRANCE, who, far from having been the accomplices of our oppressors, have been associates in our misfortunes: above all, those frenchmen who, even amidst the effervescence of passions, preserved the purity of their hearts, or expiated noble errors by a more noble repentance;’ the totality of good citizens, in whatever class of society they exist—virtuous electors—incorruptible judges and jurymen—good and honest farmers—good men of all ranks and conditions—‘soldiers of the country, who were heard to exclaim in the time of Robespierre, “We abhor internal tyranny, but we will repel ferocious usurpation”—‘citizens of Calais! who received, who carried in your arms, the unhappy men whom the inclemency of the ocean had cast on your shores—generous inhabitants of Alsace, who have just offered, for the first time, to your fellow-countrymen, taken prisoners when fighting under standards not your own, that noble treatment, which unfortunate valour always receives from the most barbarous enemy, but which frenchmen had not blushed to refuse to frenchmen.’

P. 16.—‘You, all, in short, whatever might be your original opinions, now agree in this, the only true, the only just sentiment, that all considerations ought henceforth to be sunk in the safety of France, and that the lawful government is that by which the country shall obtain the restoration of peace, morality, and law:

‘You, I acknowledge for my judges, you whom it is useful to instruct, you whom it is noble to implore, you whom it is happiness to convince. I transport myself, in idea, into the midst of you, and seem to traverse your towns, your villages, your tents, to convene you all, in the name of your *country* and of *humanity*; in the name of *order* and of *liberty*, which have so potent an influence over great minds and good hearts, to lead you all to the most open and most elevated spot in your republic; and in that immense forum, that new *Mons Sacer*, where I mean to raise a temple to *justice* and to *clemency*, I am going, supported by your virtue, to summon before you the sanguinary relics of our persecutors, who have been your persecutors also, to defy, to interrogate, to confound them; so that, when the hour of judgment shall arrive, in the division which your sovereign sentence shall allot, *justice* shall be our portion, and *clemency* theirs.

‘You will accompany me to that august tribunal, you will there surround me with your protecting train, you, whom I have not classed among my judges, because I wished to have you for my patrons; censors of public morals, hope of oppressed innocence, virtuous writers, who, even under the rod of our tyrants, and the daggers of our assassins, dared entertain for us other sentiments than those of hatred; dared, in speaking of us, to use other language than that of malediction; you remembered that nature had united us by the tie of one common country, and, after having defended

or avenged the authors of our days, dared publicly express a hope that a period might at least be put to our separation, if we could not receive compensation for our losses.

‘ Yes, you will support my voice, for it is to you that I am indebted for the courage to exert it. My mind must be unfolded in your presence.—You must be told of the share that you bear in the bold enterprize in which I invoke your aid. I was overwhelmed with grief, and sunk in discouragement; I neither deplored the losses of ambition, nor those of fortune; a man may live without splendour, and Providence has deigned to supply my wants; it has done more: if a man can have two countries, Heaven has furnished me with a second. But that in the country which gave me birth, and my love for which will glow in my heart so long as it shall continue to beat; that in the country where fate makes me forget my own, whose misfortunes I deplored, though from it all my calamities proceeded; whose victories raised my pride, though they rendered the victors more unjust to me; that *there* no voice should be raised, that not a sigh should be heaved in my behalf; that, cast by violence far from the sight of our fellow-citizens, we should never be present to their minds nor to their consciences:—this consideration gave birth to affliction which I had not strength to support; and it was from the enormous weight of that affliction that your writings suddenly relieved me. Your writings proved to me that there were many just and feeling hearts still left in France. Your writings aroused every generous and patriotic exile. Your writings revived the ray of hope that gave me fresh strength, and I exclaimed,—“ Yes, my voice shall once more be heard, before it sinks for ever. Yes, I will bear the words of peace and justice between the oppressors and the oppressed. Separated by fortuitous circumstances, from the numerous victims of misfortune, I will again join them, that I may feel like them and with them; that I may have no interest distinct from their interest; that, in pleading their cause, I may not plead a cause foreign from my own; that I may speak of *our* misfortunes, *our* rights, *our* sacrifices, *our* fellow-citizens, *our* country; that I may, in short, prove myself a frenchman when the salvation of France forms the subject of discussion.”

Speaking of the law against the emigrants, the grand object of his attack, after quoting the clemency of the british government in 1703, which opened a door for remonstrances and appeals to those who had forfeited their estates in the revolution; the amnesties passed after the rebellion in Scotland, 1746, and nineteen out of twenty pardoned of those whom the law had devoted to death*; he says,

p. 35.—‘ But to make of hatred and of rage (to say nothing of iniquity) one of the constitutional laws of a state; to perpetuate discord in inviting peace, and punishments in proclaiming beneficence; to engrave on the same table the laws of Numa and the

* The author might have strengthened his argument, by observing, that the forfeited estates in Scotland were restored, about fifteen years ago, to the families to which they belonged before the rebellion.

proscriptions of Sylla; to invoke the *presence of the Supreme Being*, in order that he may assist at the impious carnage of his creatures; thus to take, in one and the same act, Heaven for a witness, and Hell for a model, is to engender a monster which may be suffered still to pollute for a time the light of the day, but which must soon lose that light itself; and which, consumed by the fire of it's own rage, must ere long expire on the bodies of it's murdered victims.'

To give any fuller account of the nature, tendency, and design of this work is unnecessary. These, as well as the style and manner of our author, will sufficiently appear from what we have here abridged and extracted. As it is not thrown into any logical form, or reduced to any general heads, or divisions, by books, sections, or chapters, but passes in a rapid current, sometimes an impetuous torrent, to a vast variety of cases, facts, persons, circumstances, and allusions, it scarcely admits of any other analysis, than that it reprobates oppression and cruelty, aims to unite clemency with justice, to restore peace and harmony by the restoration of law, to establish law on morals, and morals on the fear of God. The intentions of our author appear to us to be sincere, pure, patriotic, and wise. He is not one of those violent royalists, who would have all things restored to the state in which they were in times of absolute monarchy; or yet one of those who still contend and hope for the establishment of a limited monarchy*. He does not upbraid and irritate, but endeavours to soothe and conciliate. He observes, with pleasure and transport, that the constitution of 1791 was not to be compared to that of 1793, or that of 1793 to that of 1795; which, he doubts not, will receive farther and farther improvement. He is a true and tender friend. The true mother of the child, willing to give it up to another, though in his opinion an unjust claimant, rather than that it shall be divided†.— Ah! if the confederating powers had thought and acted in a manner so humane, so magnanimous, just, and politically wise; the royal family of France might have, at this moment, been safe, peace might still have reigned in Europe, and the only contest between France and England might have been an emulation of improving their respective laws, constitutional, municipal, and judicial, for the good of their respective nations, and of human nature. Alas! it was not the salvation of either people or king they had in view, at least after the death of the wise and good Leopold‡, but merely that of monarchy.

We readily join the general voice of praise, in admiring the sensibility, and pathetic eloquence of Mr. Lally-Tolendal. It may be in unison with the emotions of a people lively by nature, and wound

* In the present circumstances: though it is probable, that he wishes and believes, that this will come about in the natural course of things.

† 1 Kings iii, 16—28.

‡ Who, it is now known, had it in view to restrain the ambition of conquest, as well as, by the establishment of just internal regulations, to prevent insurrections among the people.

up by circumstance to extreme sensibility. But to us it appears to be too vehement. His style is uniformly and constantly impassioned. —Would he not have produced a greater effect, though we hope and believe he has produced a good effect, if he had taken breath, sometimes, and expressed himself in a calm and sober strain?

In a preliminary discourse, we are detained from a perusal of this pathetic and very interesting performance, by an account of the political opinions, respecting french affairs, of the translator, John Gifford, esq., who takes occasion to remind us of some of his own writings on the subject, which, indeed, we confess, we had almost forgotten.

H. H.

THEOLOGY.

ART. XII. *Lectures in Divinity, delivered in the University of Cambridge.* By John Hey, D. D. as Norrisian Professor.

[Continued from vol. xxvi, page 275.]

To reconcile with the pure principles and simple rules of morality that accommodation of speech, and action, to the instituted, or customary forms of society, which is found in innumerable instances to be expedient, or at least exceedingly convenient, requires subtle casuistry. Perhaps a greater master of the art of quieting tender consciences has never appeared, than the ingenious author of the Lectures now under our consideration. The third book of his work might have been entitled, an Apology for Latitudinarian Subscription to Articles of Faith. As Dr. H. takes new ground upon this subject, we shall endeavour to condense his argument, which is spread through a large portion of the second volume, in a brief analysis.

The general end of religious societies is, to make men perform their several duties with spirit and constancy. Articles of religion are means towards this end, and ought to be considered as such, both by those who appoint, and those who subscribe them. The ministers of religion, as philosophers, should examine; but, as teachers, have only to deliver doctrines prescribed by authority. They should give different sorts of assent in these different capacities. Assent to articles of faith must be regulated by the nature of veracity in general, and by the particular ends for which articles were contrived.

Veracity is an habitual abstinence from deceiving those whom we undertake to inform by the use of signs agreed upon between us. Falsehood, which does not *thus* deceive, is only apparent, and does not destroy mutual confidence. The connexion between words and ideas is arbitrary, and the work of custom and tacit agreement. This agreement is indefinite, as far as the meaning of words is so; and it may be changed either tacitly or expressly. Hence some propositions may be true, which according to the letter are false, as when a servant says, "my master is not at home," or when expressions are used ironically. An apparent falsehood may occasion a scrupulous mind as much uneasiness as a real one; and if it lead him to forego advantages which he might lawfully enjoy, or oblige him to possess them with compunction, he is an object of compassion.

Men

Men act from their habitual sentiments. Religious sentiments are uncommonly forcible. Affections, particularly those of religion, are excited and strengthened by association and sympathy: hence a church, and a congregation, promote religious feelings, and public worship becomes useful.

Unity of doctrine is to be distinguished from unity of private opinion; no two men think alike. If men must hold all the same opinions, in order to worship together, no two men could join in religious duties. In social worship, it is not unity of opinion that we want, but united action; adopting, by social authority, a certain set of ceremonies, instructions, repetitions. Uniformity of ceremonies increases religious affections by sympathy. Unity of doctrine is necessary to prevent those dissensions, which would necessarily destroy or check the sympathetic exercise of the religious affections, both by introducing a disputatious spirit, and by exciting discordant passions. Dissensions and separations may be prevented, by liberality and comprehension in framing an establishment, by moderation in enforcing conformity, by prudence in the choice of subjects of public instruction, and by mutual forbearance and candour. Speaking alike contributes much to make men think alike, or to forget that they differ. The members of a religious society may use the same terms in different senses, and thus prevent dissension. The right of private judgment is not infringed by submitting to be guided in action by the opinion of another, or by the rules of a society. Establishments do not prevent, but promote improvement, by putting it into the hands of the most enlightened. There are establishments, or leaders and sets of established maxims, which the public follow, in medicine, law, philosophy, agriculture; we submit to established rules even in fashion—why not in religion? In order to produce unity of doctrine, different parties may enter into a compromise, by adopting a body of doctrine to which both sides can assent; or, for the sake of the peace of the Church, it may be right to wave disputes on speculative doctrines, in obedience to injunctions of the civil power.

Unity of doctrine can only be maintained by requiring from teachers some kind of assent to that which is to be taught. There are cases in which assent to doctrines would be needless. Among any number of men, who do not materially differ in opinion, no formal agreement can be necessary: or would it be requisite, if there were great moderation about the different modes of expressing those doctrines which we cannot comprehend—'We and the Socinians are said to differ; but about what? Not about morality, or natural religion; we differ only about what we do not understand, and about what is to be done on the part of God: and if we allowed one another to use expressions at will, (and what great matter could that be in what might almost be called *unmeaning* expressions?) we need never be upon our guard against each other: a heathen Socrates would be surprised at those who agreed in so many things requiring declarations and subscriptions, in order to exclude each other; he would judge, that we might worship together, and even have the same body of doctrine; each party thinking freely in private, and using discreet expressions in public.'

public.' No articles could be necessary where no disturbance has happened. Assent to doctrines need not be required where they are delivered in some mechanical way, as in homilies, where the minister delivers them, not as his own, but as the doctrines of the church; or where teachers will conscientiously maintain unity of doctrine without creeds. Otherwise some security for unity of doctrine may be necessary, as a guard against men fond of contention and innovation, in order to preserve public tranquillity, and the influence of religious sentiments.

Articles, once made, continue for ages, during which great changes take place. They are at first formed with particular references to circumstances, then generally known, but afterwards forgotten; whence they come to be understood in a different and more literal sense, and with less limitation than when first made. In consequence of particular researches, particular errors may be discovered in the articles; yet it may be so difficult to alter or repeal, that it may be best, in most instances, to let the errors stand as they did in the *letter*, and only depart from them in the *spirit*. When forms are left in words, but taken away or altered in meaning, it may be said either, that they grow obsolete, or that the law which enjoins them is tacitly repealed: and a tacit repeal is of equal validity with an express one. Right to prescribe may be relinquished, and it's correlative obligation cease. This *tacit repeal* may be the least evil, a less interruption of peace, and of religious principles and affections, and less hazardous to the general authority of religion. A sudden change would exasperate the multitude; but leave erroneous notions to show themselves gradually, and esteem for them will decay, and others adopted in their place will at last be quietly received. A number of improvements thus made will be a *tacit reformation*; and this may produce an *express* reformation, whenever the probable mischiefs of such a measure will be less than those arising from the continuance of the errors in form and appearance. It is possible to conceive such a series of improvements, that *all* the laws enjoining forms should be repealed; in which case there would be perfect liberty; and no reason appears why this liberty might not continue, till fresh dissensions call for fresh restraints and declarations of opinion. Thus tacit improvements generate liberty, by introducing a latitude of construction of ancient formularies. Civil statutes have lost their authority by disuse. This plan of tacit reformation has been completely exemplified in Geneva, where calvinistic doctrines, though retained in form, are renounced: the minister, in the oath of assent, making the clause, "according to the catechism of Calvin," a separate business, speaking lower, or altering his posture, or speaking after a considerable interval. Several college statutes have lost their force. No one needs make himself unhappy about neglecting laws that are virtually repealed.

A tacit reformation may change the meaning of a form of words. If words, acknowledged to contain an error, be still to be repeated or assented to, they must either be used in *no* sense, or in a *new* sense. The latter will commonly happen: thus, "he descended into Hell," may mean, "he was buried;" "I will say so many masses for the soul of Henry VI," may come to mean, "I will

will perform the religious duties required of me by those who have authority ;" "I will preach at Paul's Cross," may mean, "I will endeavour to propagate true religion." Any one may adopt the new sense without real falsehood, according to the definition above given of veracity. If the new sense of a declaration be mutually agreed to on the side of the addresser and of the party addressed, there is no falsehood. If the church, or those who are invested with ecclesiastical authority, accept the subscriber's sense of the articles, be it ever so far from the literal sense, there is no breach of morality : he may assent to new doctrines in old words ; and it may be as necessary, if dissension be thought likely to hurt religious principles, to require such assent as any other. The king's injunction prefixed to the thirty-nine articles, which requires assent in the literal sense, must grow obsolete with the articles.

Falsehood is spoken in words which are literally true, whenever their literal sense deceives. In a tacit reformation, it is possible, that every distinguishing part of the old forms may become obsolete. In this case, a religious society would change its doctrines, and yet retain the expressions by which they were defined : another society may retain the old sense ; and thus two societies, dissenting from each other, might use the same articles of faith : something of this kind seems to happen with respect to the methodistical, and other members of the Church of England. The effect of tacit reformation in giving a new sense, as true at the present time as the old was when the canons were instituted, may be seen in the 74th canon respecting dress.

The primitive sense of the articles of religion can only be learned from history. Each article was intended as a remedy for some actual error, which occasioned some disturbance. A set of articles is a partition-wall to keep the house quiet. The interpretation of each article is to be limited by the consideration of the error against which it was directed, for this guided the compilers. Hence, if an error no longer exist, the article, or clause pointed against it, becomes a dead letter : articles are not to be considered as inconsistent with any doctrines unknown to the compilers of them, or with any new solutions of old doctrines ; and, when any common person is innocently ignorant of heretical notions aimed at in any clause of any confession of faith, he need not be scrupulous of giving a verbal assent to it, for with respect to him, at least, the article is a dead letter.

Many *unintelligible propositions* may arise, both in natural and revealed religion. Human forms of speaking may become unmeaning by tacit reformation, or by the extinction of those errors, which they were intended to remedy. Propositions, wholly unintelligible, affirm or deny nothing ; to repeat them cannot, therefore, be a breach of veracity. The end of assenting to unintelligible propositions is not truth, but utility ; to avoid the evil of throwing aside what God has revealed, of not preserving and registering his message, whether understood or not ; and to attain the good of holding together the members of religious society, and encouraging religious sentiments, which cannot be done without some members assenting to what they do not understand. In this assent a man neither lies to God, nor injures man. To illiterate

terate persons and children many propositions are unintelligible, which may afterwards come to be understood: in the mean time they may be usefully professed. Propositions partially unintelligible may for the same reasons be assented to. This view of the subject obviates scruples, and teaches candour in controversy: we censure and persecute our brethren, perhaps, for no better reason, than "because *their* nonsense and *ours* wears a different dress *."

In deliberating whether, with all the latitude arising from the preceding considerations, it be right to acquiesce in, or to abandon forms, which we may wish, in some particulars, changed, the principle by which we ought to be guided is, to *choose the least evil*. The evils of needless separation are, unhinging men's principles, taking attention from practice to speculation, exchanging sympathy for animosity, and weakening civil government. Churches are, in most things, human institutions, and unavoidably imperfect. Religion being the most difficult of all subjects, religious institutions are peculiarly liable to defects. To continue members of a church the doctrines of which seem imperfect, when that appears the least evil, cannot interfere with our duty to God or man. Though calculations on the probable good or evil of such conformity must be formed chiefly on public principles, yet private and *temporal* evil need not be overlooked. Churches differ chiefly in things arbitrary, or in things above human comprehension; things against which temporal inconvenience or evil may have great weight in the scale, in balancing between churches which are both imperfect.

The laity are not required to give explicit assent to established doctrine, except when entrusted with authority, to prevent competitions. *Good governors will not require an unity of opinion, except where they are obliged to it*; and when it is not expressly required, men are left at liberty. To the laity, more doctrines are *unintelligible* than to the clergy; they have therefore greater liberty: their obligation to subscription is occasional, that of the clergy perpetual.

Where a law exists, requiring assent to certain doctrines, it is not sufficient to determine to teach those doctrines, without declaring assent to them, or without having so much real *belief* as will remain, after all the liberties have been taken which the preceding observations allow. Assent is the prescribed security for unity of doctrine; and it cannot be omitted, more than a promissory note or receipt for a sum of money. Any one who is called to assent must determine, not only to act regularly, but to declare his opinion: but the true intent of all engagements depends on the sense in which they are understood by those to whom they are made: if, therefore, the church show any marks of change in action or measures, it may be presumed, that it makes some change in the security which it requires; if it grow remiss about certain doctrines being taught, it's teachers may be less nice about their opinion of such doctrines. No relaxation or indulgence in a church can, however, justify any attempts against it's welfare:

the moment any clergyman thinks of acting the part of an enemy, the old security becomes necessary, and all the original strictness of obligation revives.

The magistrate must not neglect religion, but his concern is not with truth but utility. He enters into alliance with one church for the public benefit, and tolerates the rest, while they do no harm to the civil constitution. *Tests* separate the established from tolerated churches, and contribute to the peace of society. Restraints, for self-defence, are not punishments.

Improvements, or reformations, in religious societies, may be carried to a great length tacitly. When these are not sufficient, and persons in consequence grow uneasy, hazards must be run to make the reformation express. Philosophers, clergy or laity, are to suggest improvements. The work must be undertaken with calmness, moderation, and a regard to the interests of virtue. Ecclesiastical reformers must not give themselves up to any visionary schemes, but must study human nature by facts and experiments; must cultivate the understanding with a particular view to religion; must refine and regulate the imagination; must prune away the luxuries of devout affections, superstition, enthusiasm, and mysticism; and must form systems of wholesome discipline, and edifying ceremonies.

This explicit avowal, and systematic defence of prevarication in subscription to articles of faith, delivered in a course of divinity-lectures in one of our universities by a venerable professor, will not be read without astonishment. What must the public think of the state of a national establishment, which has confessedly survived it's faith; in which it is found necessary to reconcile it's candidates for holy orders to the irksome task of subscription by instructing them, *ex cathedra*, that articles, no longer believed in their literal sense, may be subscribed in a *new* sense; that some articles are tacitly repealed, and therefore may be subscribed in *any* sense, or in *no* sense; that others are *unintelligible*, and neither assert nor deny any thing, but are to be repeated as parts of *divine revelation*; and that in proportion as the church grows remiss about certain doctrines, it's ministers [though they have declared their *unfeigned assent and consent* to them] need not be very nice about their opinion of them? To every one but those who are immediately interested in keeping things as they are, it must appear a truth as clear as noon-day, that an *express reformation*, with all it's hazards so industriously magnified, is far preferable to a *tacit reformation*, which leaves such grievous shackles upon honest minds.

The *fourth* book of these lectures treats, distinctly and at large, on each of the thirty-nine articles, giving, with respect to each, it's history, explanation, proof, and application. To follow the learned author through all these, would be to conduct our readers through an entire system of polemical divinity. We shall excuse ourselves and them the laborious task, and shall only observe, in general, that Dr. H. has collected under each head much curious matter, both historical and critical; has very ingeniously softened the difficulties attending the several articles; and, in short, has approved himself an *able advocate*.

ART. XIII. *The Integrity and Excellence of Scripture. A Vindication of the much controverted Passages, Deut. vii. 2. 5. and xx. 16. 17. whereby the JUSTNESS of the Commands they enjoin are incontrovertibly proved, and, consequently, the Objections of Thomas Paine and Dr. Geddes compleatly refuted.* By George Benjoin, of Jesus College, Cambridge. 8vo. 81 pages. Pr. 2s. Cambridge, Hodson; London, Rivingtons. 1797.

SEVERAL learned and ingenious advocates for revelation have endeavoured to obviate the objection against the Scriptures, arising from the apparent inconsistency of the command given to the jews, 'utterly to destroy the men, women, infants, and every living creature of seven nations,' with the doctrine of the goodness of God. Their apology for this command has, however, been built upon arguments drawn from the peculiar situation and character of the jews, from the absolute right of the Deity to the lives of his creatures, from the criminality of the nations against whom the sentence was denounced, or from other topics; and they have, we believe, unanimously agreed in admitting the general correctness of the common translation of the passages in question, and have, consequently, never doubted the reality of the command. The author of this pamphlet boldly attempts at once to cut the thread of the whole objection, by giving a different rendering of the original text. The translation which Mr. Benjoin gives, as perfectly literal, is this: P. 22.

- * Deut. vii. 1. When the Lord thy God shall have brought thee unto the land which thou art going to inherit, and hath cast out many nations from before thee, the Hittites, &c. &c.
- * 2. And when the Lord thy God * giveth them unto thee, and thou shalt have † smitten them; ‡ dispel, dispel them: thou shalt not make any covenant with them, nor shew them any favour §.
- * 3. Nor shalt thou make thyself their || relation; give not thy daughter unto his son, nor take his daughter for thy son.
- * 5. But ye shall act towards them thus: Their altars ye shall throw down; their statues ye shall break in pieces; their linden trees † ye shall cut down, and their images ye shall burn with fire.'

* Deut.

* * Giveth them: for נתנם

* † Shalt have smitten them: for והכיתם

* ‡ Dispel, dispel them: for חרם חרם of חרם to degrade, dispel, &c. &c.'

* § Shew favour: for חסד of חסד to favour, to indulge, &c.' The commentators interpret this word—"thou shalt not give them to eat and to drink:" "thou shalt not afford them habitations or dwellings among you."

* || Make thyself their relation: for חתנת in Hithpangel.'

* † Linden trees: for אשרם this species of trees were made use

7. 35.—‘ Deut. xx. 16. But of the cities of *these* nations, which the Lord thy God giveth thee for an inheritance, thou shalt not * *support* any thing living.

17. But † *dispel*, *dispel* them *all*—as thy God hath commanded thee.’

Arguing upon this interpretation, Mr. B. says, p. 15.

‘ I think it requires no great depth of knowledge or learning to infer from the just mentioned passages, that the destruction which God intends the seven nations in the above commands, is neither more nor less than *an utter destruction of their civil as well as idolatrous constitutions, AS NATIONS.* All the power, of each of them, *as a people*, was to be destroyed, as much as conquest, dispossession of their property, and *general dispersion* could possibly make them. Neither “*extirpation*” nor “*extermination*” of *every soul* was meant by the command; but an utter destruction of the general constitution, and of every institution of the seven idolatrous and long before condemned nations, and of every thing that might enable them ever to become again an established government of idolatry and sin. Had *an utter destruction of life* been even but *implied* by the command, Joshua, and all the succeeding judges, and particularly the kings, would have *utterly destroyed every man*, put to death every one who had made their escape when their cities and polity were destroyed by the israelites.’

The command, ‘ Thou shalt utterly destroy them,’ our critic asserts to mean ‘ neither more, nor less, than a complete victory, a perfect subjection of the enemy, a deprivation of all power and establishment, a destruction of idolatry, and a general dispersion of the idolaters.’ The manner in which he gets rid of the strong clause, ‘ Thou shalt save alive nothing that breatheth,’ we shall give at length, after requesting the reader to turn to Deut. xx. 10—17.

p. 31. ‘ The *distinctions* which are here made are very remarkable: first, God commands the jews to proclaim peace *to all other cities* before they go to war with them; but *not to the seven nations.* Secondly, God *enjoins to save alive* the women and children and cattle of the other cities; but as to the seven nations, not a living creature is to be *saved* there, that is, *to be kept in the city and suffered to live among them*; for they were *all*, even the children were,

of for idolatrous worship by these nations. It cannot mean “ their groves,” for the Israelites were commanded *not to destroy* the trees of any city.—Deut. xx. 19.’

* Support: for *חיה* of *חיה* to foster, maintain, support.

† Dispel, dispel them *all*: for *החרם חחרים* which differs from *חחרים* in vii. 2. in as much as the latter, in chap. vii. alludes to the *whole*, to all the seven nations in general, *AS NATIONS*: whereas this, in xx. 17. alludes to *כל נשמה* (“ nothing that breatheth”) *any thing living*; any one in PARTICULAR; every one of them: which, as I take them *collectively*, I cannot express it by a better word than *all*.’

and

and the cattle also, objects or instruments of idolatry. God therefore commands *not to save ANY ONE*, but utterly to destroy "them:"—*לֹא תַחַיֶּימֵם* not every one that *breatheth*, but THEM, the whole nation. There is not a word in the command that forbids to let any one escape, no: but the command is expressive in enjoining that no living creature should be *saved, kept alive*, and remain among the israelites. It is a *negative* command;—not to support, not to assist, not to shelter any one of them.

'Therefore, the immediately following expression, "But utterly destroy them," enjoins the *positive* implication.—It informs the israelites of what they are to do with those who after the victory should remain living—it commands to *disperse* them, to *scatter* them in such a manner that they should never more become a nation again: but it by no means enjoins them to put every living creature to death, or pursue the fugitives, either man, or woman, or child, till they *all and every one* should be utterly destroyed, in the common sense of the word *to destroy*, i. e. to shed the blood of *every fleeing father, drooping mother, and innocent, helpless babe*: God forbid! The command was never so meant: if it had been, what would have prevented the jews, whose natural hatred against their enemies is known to be inveterate, and who were certain of a perfect victory—what would have hindered them from *utterly destroying every living being* of their most formidable and implacable enemy? Would not they have been afraid of being deprived of what they had just taken possession of, by those whom they suffered to escape? Would not they have been afraid that their not *strictly* fulfilling God's command would bring his displeasure upon themselves? But they well knew that they were only commanded to *drive out every living object* of the idolaters from among them; to carry destruction among their images and other instruments and objects of idolatry; and to expel to everlasting emigration and dispersion the idolaters themselves: and all these points they observed. They therefore executed God's *just* command, to its fullest extent.'

How far our readers may be disposed to acquiesce in this new interpretation, we cannot say; but, for ourselves, we honestly confess, that if the difficulty cannot be removed, without Mr. B.'s ingenious expedient, we apprehend it must for ever remain. The repetition of the command in different terms, instead of furnishing an objection to the common interpretation, in our opinion, establishes it: and, with the hazard of being classed by the author, (p. 8.) with 'the learned Dr. G.,' among 'those who have not a competent knowledge of hebrew,' we shall not hesitate to say, that we do not think this new version more correct than the old one, or than that of the ingenious, and, in our opinion, *truly* learned translator, Dr. Geddes. Indeed, we think nothing but the apprehension of the necessity, supposed or real, of dismissing the present version, could have led any one to so far-fetched and laboured an interpretation, as that of this pamphlet: no judicious friend of revelation will thank the author for his pains.

ART. XIV. *The Inanity and Mischief of Vulgar Superstitions. Four Sermons, preached at All-Saint's Church, Huntingdon, on the 25th Day of March, in the Years 1792, 1793, 1794, 1795.* By M. J. Naylor, M. A. Fellow of Queen's College, Cambridge, and Lecturer at the Parish Church of Wakefield, Yorkshire. *To which is added some Account of the Witches of Warboys.* 8vo. 129 pages. Price 2s. 6d. Cambridge, Deighton; London, Rivingtons. 1795.

In the year 1593, three unfortunate persons, John and Alice Samuel, and Agnes, their daughter, were convicted and executed at the assizes at Huntingdon, for the *diabolical* crime of witchcraft; and their goods, which amounted in value to 40l., were forfeited to sir Henry Cromwell, as lord of the manor of Warboys. Sir Henry gave the whole to the corporation of Huntingdon, on condition that they should give forty shillings every year to a doctor or bachelor in divinity of Queen's College, Cambridge, to preach a sermon against the sin of witchcraft, and to teach the people how they should discover and frustrate the machinations of witches and evil spirits. The annual sermon still continues to be preached; but the sin of witchcraft is no longer the subject of discourse, except to explode and deprecate the lamentable effects of such miserable delusions. Of this we are assured by the ingenious author of these discourses, which were preached, according to this appointment, on annunciation day, in four successive years. Mr. N. publishes these sermons partly to refute a suggestion in the "Memoirs of the Protectoral House of Cromwell," that the sin of witchcraft is still annually preached against in Huntingdon, but chiefly, because he finds, that this absurd superstition still exists, and, among a particular class of the common people, is rather gaining than losing ground. It has been of late, it seems, revived in no inconsiderable degree, by the many extraordinary relations, which the late Mr. Wesley inserted in his Arminian Magazine.

In the first and second of these sermons, the preacher undertakes to prove, that the Scriptures give no countenance to the vulgarly received notions of witchcraft; and for this purpose examines the story of the supposed witch of Endor, and the account of the wonders performed by the wise men and forcerers of Pharaoh's Court; and inquires into the import of the mosaic laws respecting divination and witchcraft: in the *third*, he urges many decisive arguments against the existence of any such power over evil demons as witchcraft supposes; and very ingeniously employs a considerable portion of reading to the investigation of the causes which gave rise to this absurd species of superstition. The *fourth* sermon contains just and lively observations on vulgar superstition thrown together miscellaneously. The following extract from the third sermon, with the accompanying notes, will amuse our readers, and may suggest many important reflections:—

P. 72.—'All such notions appear to have been treated by the first propagators of christianity as wicked fables; and in one of the early christian councils at the city of Ancyra they received a severe censure, and the believers of them were condemned as infidels and worse than pagans. Nevertheless, when heathen philosophy began

to be grafted upon christianity, the purity of the Gospel became contaminated, and the innocence and integrity of it's teachers corrupted. Ignorance again spread it's dominion far and wide, and the christian priesthood, forsaking the steps of their divine master, deviated into the paths of their idolatrous predecessors. Like them they strove to establish their empire over the minds of the people: instead therefore of labouring to extirpate, they continued to nourish those absurdities, which paganism had bequeathed to mankind. They attributed a power of working miracles, to evil angels, whom they considered as the real objects of ancient heathen worship, and persecuted their fancied human associates as enemies of God. With what injustice and inhumanity this process was conducted, the edicts of the popes and the acts of the inquisitors sufficiently testify.* To the

* Popish ignorance and superstition having now attained the zenith of their power, pope Innocent VIII. in the year 1484, issued his memorable bull, directed to the Inquisitors of Almain, &c. empowering them to search out and cause to be burnt, all such as were guilty of the *heresy* of witchcraft. The tenor of this bull will best appear from a short extract: Innocentius Episcopus, Servus Servorum Dei, &c. Sane nuper ad nostrum non sine ingenti molestia pervenit auditum, quod in nonnullis partibus Alemannæ, &c. complures utriusque sexus personæ, a fide catholica deviantes, cum Dæmonis, Incubis & Succubis abuti, ac suis incantationibus, carminibus & conjurationibus, aliisque nephandis superstitionibus & sortilegiis, excessibus, criminibus & delictis, mulierum partus, animalium fœtus, terræ fruges, vinearum uvas & arborum fructus, necnon homines, mulieres, pecora, pecudes & alia diversorum generum animalia, vineas, quoque pomaria, prata, pascua, blada, frumenta & alia terræ legumina perire, suffocari & extinguere, facere & procurare, ipsosque homines, mulieres, jumenta, pecora, pecudes, diris tam intrinsecis quam extrinsecis doloribus & tormentis afficere & excruciare, ac eisdem homines ne gignere, & mulieres ne concipere, virosque ne uxoribus, et mulieres ne viris actus conjugales reddere valeant, impedire. Fidem præterea ipsam, &c. abnegare, &c. Nos igitur, &c. auctoritate Apostolica tenore præsentium statuimus, &c. hujusmodi inquisitionis officium exequi, ipsasque personas, quas in præmissis culpabiles repererint, juxta eorum demerita corrigere, incarcerare, punire & multare, &c. invocato ad hoc, si opus fuerit, auxilio brachii secularis. (vid. Jac. Sprenger, Malleum Malef.—Barth. Spin. de strigibus, c. 3.) Innocent, bishop, a servant of the servants of God, &c. We have heard not without great sorrow, that in many parts of Almain, &c. great number of both sexes, forsaking the catholic faith, abuse their own bodies with devils of both sexes; and with enchantments, charms, conjurations, and other wicked superstitions and forceries, excesses and crimes, destroy and cause to be extinguished, the births of women, the fœtuses of cattle, the fruits of the ground and of the trees, and even men, women, cattle and other kinds of animals; they blast vines, fruit-trees, pastures, corn-fields, and other productions of the earth; they afflict
and

the united force of superstition and knavery, multitudes fell a lamentable sacrifice. This intolerant fury was gradually checked by the advancement of learning, and the reformation of religious error, till at length a final period has happily been put to such abominable public sacrifices, though the torch of private persecution, is too often lighted at the yet remaining embers of superstitious credulity.'

The annexed narrative is a very curious specimen of superstitious credulity, but too long to be copied: It's title is—

'P. 99.—The most strange and admirable Discoverie of the Three Witches of Warboys, arraigned, convicted, and executed, at the last Affizes at Huntingdon, for the bewitching of the five Daughters of Robert Throckmorton, Esq. and divers other Persons, with sundrie divellish and grievous Torments: and also for the bewitching to Death of the Lady Crumwell. The like hath not been heard of in this Age! London. 1593.'

and torment men, women, cattle and other animals with dreadful internal and external pains and tortures, and deprive men and women of the powers of procreation, &c. They also renounce the faith, &c. We therefore, &c. by our Apostolical authority, appoint by these presents, &c. to execute the office of inquisition, and to correct, imprison, punish, fine, &c. according to their demerits, those persons whom they shall find guilty of the crimes aforesaid, &c. calling in for this purpose, if it be necessary, the assistance of the secular arm.

'The idle superstitions of witchcraft being thus methodised and sanctioned by the infallible head of the church, the fury of ecclesiastical persecution was now let loose against all the fancied associates of the dæmoniacal powers, and extended its horrid ravages over countries consecrated to the Prince of Benevolence and Peace. In the year after the promulgation of this bull, the inquisitor Cumanus burnt 41 poor women for witches, in the country of Barlia. (H. Instit. p. 105.) And Aliciat in his Parerga says, that one inquisitor burnt 100 in Piedmont, and proceeded daily to burn more till the people rose against him and chased him out of the country. A few years afterwards, more than 500 (says the Jesuit Delrio in his preface, p. 3.) were executed in the city of Geneva, in the space of three months. In the year 1524, 1000 were burnt in the diocese of Cumo, and 100 per ann. for several years together, (Barth. Spin. cap. 12.) Many more instances of these superstitious cruelties are given by Dr. Hutch, ch. 2.

'In the hands of a bigoted, ambitious clergy, and a superstitious, servile laity, these extravagant criminations became an excellent engine for promoting the views of a popish church. The priests of that church eagerly propagated the opinion, that all those, who opposed their usurpations and errors, were leagued with the prince of darkness, and that heresy and sorcery were indissolubly united. (Delrio disq. mag.) By this means many poor Waldenses and other protestants, suffered for the imputed sin of witchcraft, when their abominable dissent from the *holy* Church of Rome was their real crime. Truth indeed obliges me to confess that some protestants have retorted the accusation, and charged fifteen popes in succession from Silvester II. to Gregory VII. with being Magicians.'

ART. XV. *On Indifference with respect to religious Truth. A Sermon, preached before the Synod of Aberdeen, April 11, 1797, by Gilbert Gerard, D.D.* 8vo. 35 pages. Price 1s. Aberdeen, Brown; London, Robinsons. 1797.

It is a grateful proof of the progress of liberality, that such a sermon as this, preached by a professor of divinity before a scottish clerical assembly, should not only pass without censure, but be *published by desire of the synod*. There was a time when a scottish synod would not have heard with patience the right of private judgment, and the duty of free inquiry, so unequivocally and unrestrictedly taught, as they are in this discourse. Among the causes of indifference to religious truth, the preacher ranks the stress which has been laid upon many subtle and metaphysical points, which he regards as matters of mere speculation, in which genuine piety is no way interested, and the decision of which can answer no good purpose, and be of no avail in the regulation of moral conduct. Bigotted attachment to particular tenets he considers as inconsistent with a genuine love of truth; and the immorality of error he places chiefly in the implicit surrender of the understanding to the direction of others. From the observations concerning the manner in which truth ought to be maintained, we cannot deny our readers the pleasure of perusing an extract.

P. 25.—‘ I would lay it down as a principle, that no man, or no body of men has a right to impose, upon others, doctrines whose truth they do not perceive. It is impossible that all should be of the same sentiments, and never seems to have been the design of our Maker. He loves variety in all his works. He has not made two faces exactly alike; and why should we suppose that he has made two minds alike? He has given us different capacities, and different means and opportunities of information. The very frame of our bodies, our education, our station in life, our age, our external circumstances, produce an endless variety in the sentiments of men, and make them view things in very different lights; and these causes it is not often in our power to alter. What may appear to me supported by sufficient evidence, may not appear so to another. Why, then, should we presume to make others think as we do? Who told us that our sentiments are the only true ones, or constituted us judges of the consciences and faith of our fellow christians? Who gave us a right to differ from others, if others have not the same right to differ from us? Nothing argues greater inconsistency in protestants, than dictatorially to deliver the opinions which they have adopted, as a rule for the faith of others; and nothing, let me add, argues greater illiberality, or shows more a want of christian charity, which is the perfection of christian virtue. Men equal in knowledge, men equal in goodness, and perhaps as free from the bias of any corrupt prejudice as the present state of humanity will admit, have differed widely in their religious sentiments.—“ Let every one,” as the apostle directs, “ be persuaded in his own mind.” Let none of us lord it over his brethren, or be called master; but let us willingly give, to every one, that liberty which we claim to ourselves.’

P. 29.—‘ The

P. 29.—‘ The best and only method, therefore, of propagating and maintaining religious truth, is by strength of reasoning and argument. In all other sciences, there is allowed freedom of inquiry, and full scope for investigation. It is by these means, that new and important discoveries are made, and that science is improved and perfected. And no man ever yet dreamt of forcing a philosophical opinion upon another, or of punishing him because he could not comprehend, or could not see the strength of a demonstration. He might pity his dullness, and the narrowness of his capacity, and endeavour to instruct him better; but he would still leave his proposition to be supported by its evidence. And shall we refuse the same advantages to the most important of all sciences; the science of life—the art of pleasing God? If men err, and to err is human, they deserve to be instructed with meekness, and treated with tenderness and compassion. Such a conduct will convince them that we are sincerely anxious for their good, will soften their prejudices, conciliate their affections; and prepare their minds for the reception of truth, which, to be loved, needs only to be seen.’

We recommend these passages, and the whole discourse, to the perusal of those inconsistent friends of religious freedom, who have lately pleaded in favour of persecution.

M. D.

EDUCATION.

ART. XVI. *A Plan for the Conduct of Female Education, in Boarding-Schools.* By Erasmus Darwin, M.D. F.R.S. Author of *Zoonomia*, and of the *Botanic Garden*. Quarto. 128 pages, and a frontispiece. Price 5s. Derby, Drewry; London, Johnson. 1797.

THE well-earned celebrity of Dr. Darwin had excited in some persons such extravagant expectations relative to the present work, that the perusal of it was attended with considerable disappointment. Instead of some fanciful and wild theory of education, they found, to their astonishment—nothing but sound good sense; and a practicable system of such easy comprehension, that every school-mistress in the kingdom can understand it! Dr. Darwin has laid aside the beautiful and fantastic pen, with which he described the loves of the plants, and employed a plain one in recommending those objects to attention, which are of peculiar importance in the education of young ladies: as would naturally be expected, he has by no means confined his observations to the course of studies, which is preferable to be pursued in a female boarding-school, but has entered on the various subjects of morals, amusements, address, economy, &c. Air and exercise, diet, bed-rooms, involuntary movements, punishment, rewards, motives, and many other subjects indirectly connected with education, but most intimately with the health and character of young persons, are treated of in a distinct and very sensible manner. We shall offer to the perusal of our readers the observations of our author on dress:

P. 81.—‘ Young ladies should be instructed to shew attention to their dress, as it gives an idea of cleanliness of their persons; which has so great a charm, that it may be reckoned amongst the inferior

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virtues

virtues; for this purpose an elegant simplicity of dress is to be recommended in preference to that superabundance of ornament, where the lady herself is the least part of her. The form of dress must nevertheless perpetually vary with the fashion of the time; but a person of taste may lessen those parts of a fashionable dress, which oppose beauty or grace; and bring forwards those, which are more coincident with them; so as to wear a dress in fashion, and yet not devoid of taste.

Thus when large hoops were in general use, which so totally militate with all ideas of beauty and grace; ladies of taste wore them as small, as custom would allow. So in respect to the ear-rings of the present day; since piercing the tender part of the ear for the purpose of suspending a weight of gold, or of precious stones, or of glass beads to it, reminds us of the savage state of mankind; those ladies of taste, who think themselves obliged to comply with this indecorous fashion, use the lightest materials, as a chain of small pearls, to give a less distressing idea of the pain, they seem to suffer at every motion of their heads. Hence also long pendant and complicated ear-rings, however they may add to the dignity of riper years by their costliness, are unbecoming to young ladies; as they seem to give pain in the quicker, though more graceful, motions of juvenility.

Sir Joshua Reynolds, I think, observes in one of his addresses to the academy, that hard curls of hair stiffened with the fat of hogs, and covered with the flower of wheat, cannot be admitted into picture. The same may be observed of that coat of mail, the whale-bone stays, the use of which is now so happily discontinued. Both of these, however they may conceal the grey hairs and waining figures of those, who are advanced in life, are highly injurious to the flowing locks and graceful forms of young ladies.

As beauty consists of lines flowing in easy curves according to the analysis of Hogarth; those parts of dress, which are composed of such lines, are always agreeable. Thus, a sash descending from one shoulder to the opposite hip, or a grecian veil thrown back, and winding carelessly down behind, are always beautiful; but a few white ostrich feathers rising on the head before, and a train of silk sweeping on the ground behind, add so much grace to a moving female figure, as to attract all eyes with unceasing admiration.

In moving forwards the hair falls back, and in very swift motion floats upon the air behind: hence by association of ideas, when the hair is made to retire from the cheeks, it gives an intimation of the youthful agility of the person; and when it is brought forwards over the cheeks, it may content with unmoving dignity, like the full wig of a judge, but diminishes our idea of the activity of playful youth.

Where the appearance of use in dress can be given to ornaments, it suggests an excuse for wearing them, and is therefore to be preferred; as diamond pins, strings of pearl, and a comb of shell, to restrain the exuberant hair; or knots of ribbons to fix the slipper on the foot, to contract the sleeve around the arm, to unite the vest upon the bosom, or to attach the cap above the forehead. And when these are similar in colour, it gives an air of simplicity, and a kind

kind of pyramidal form to the dress; which the painters so much endeavour to exhibit, both in their landscapes and their groups of figures.

Other ornaments, which bear no analogy to use in dress, should be sparingly worn; least they give an idea, that they were designed to display the pride of the possessor, rather than to decorate her person. These are sometimes seen so ill placed, as to make deformities conspicuous, as a number of rings on fingers distorted with the gout, or splendid buckles on turn'd-in feet. Where there is no appearance of use, all shining ornaments should be so disposed, as to direct the eye of the beholder to some beautiful feature of the lady, who wears them; as diamond stars in the hair, and artificial flowers on the bosom.

Paint and perfumes are totally inadmissible in the dress of young ladies, as they give a suspicion of natural defects in respect to colour of the skin, and odour of the breath. Where there exists but a mediocrity of beauty, and youth is in the wain, a variety of pretty or of costly ornaments on the dress, and even the whiteness of powder in the hair, may sometimes mingle with our idea of the person, and seem to render the whole fairer, more pleasing, or more respectable. But ornaments of every kind are useless, or injurious to youthful beauty; they add no power to the charm, but rather disenchant the beholder by abstracting his attention; which dwells with undiminished rapture on beauty arrayed by simplicity, and animated without affectation. Thus the majestic Juno of Homer is arrayed in variety of ornament, and with ear-rings, which have three large pendant bobs to each, and commands universal homage. But his queen of beauty is dressed with more simple elegance, in her magic sash, or cestus, and charms all eyes.

The attention to taste in dress may nevertheless be carried into an extreme; it should not seem to be the most important part of the education of a young lady; or the principal object of her care; she should rather appear to follow, than to lead the fashion, according to the lines of Mr. Pope,

Be not the first, on which the new are tried,

Nor yet the last to lay the old aside.

We forbear making further extracts, as we presume no person, who has the care of young ladies, will, after this specimen, be without the work itself.

D. M.

MEDICINE.

ART. XVII. *An historical and practical Treatise on the Venereal Disease; dedicated to his Grace the Duke of Queensbury. Illustrated with some remarkable Cases; being the Result of fifteen Years extensive Practice in this Metropolis: together with Observations on a late Publication of Dr. Buchan's, on this Complaint: in which his Principles are candidly examined, and clearly refuted. In this Work is laid down a Mode of Prevention, which, if universally adopted, will, in a few Years, annihilate this inveterate Disease.* By C. B. Godfrey, M.D. 8vo. 146 pages. Price 2s. 6d. Symonds. 1797.

IMPUDENCE has ever been one of the most predominant features in the character of a *certain* class of practitioners in large cities, and we here find, that it still holds it's situation. Doctor Godfrey, disclaiming the beaten track of modesty soliciting approbation, says to the noble patron, whom he has chosen :

P. x.—' I am bold enough to assert that the venereal disease was never better investigated, more attentively pursued in all its latent recesses, nor was there ever a more radical, rational, certain, and cheap mode of cure pointed out by human industry, than will be found in the following treatise.—Under this conviction, and the probability of accomplishing the general benefit I intended to mankind in my unremitting and painful investigation of this disorder, it is a consolation to my mind to reflect, that I have performed a duty which I owed to society, and I take an open, undisguised, manly pride, which I now publicly avow, in saying, that the extensive knowledge I have acquired, is commensurate to the pains and expence I have been at in acquiring it.'

After so very *diffident* an assertion, his grace of Queensbury, who is unquestionably much interested in the doctor's vast acquirements, can surely have no hesitation, or be at any loss to know where to apply. Indeed, with such a stock of other advantages, as well as that of *cheapness*, who under these disorders can refrain from consulting the *magnus Apollo* of Founder's-Court?

And that the doctor's disinterestedness is, at least, equal to his modesty, the following passages will sufficiently show :—

P. 17.—' In this age of refinement, where speculation is systemised and reduced to a science, and every bold adventurer is a self-created adept—It will, I am afraid, stagger credibility, that professional disinterestedness should erect the standard of philanthropy, and give this general notice to affliction, to repair to the temple of renovated health, to lay its burthen down, and to re-assume that greatest of human blessings, a good constitution.—It shall be an invariable rule with me, and a governing principle in the prosecution of my present undertaking, to make self-interest but a secondary consideration to the good of my readers, as well as my patients; when I deviate from this fundamental maxim, I shall be content that the punishment attending such dereliction, may be the discontinuance of public favor.'

P. 19.—' As the good of mankind is, as before observed, the primary object of my present undertaking, I anticipate the co-operation and future encouragement of every friend to humanity, in carrying it into its most extended execution. If we look at the melancholy catalogue of diseases, which fill up the picture of human misery, we shall find the most dangerous date their origin from some ill-treated, or neglected venereal taint. The laying down, therefore, the only certain method of preventing a disease of a nature so alarming, so distressing, and so fatal, will not, I am persuaded, be considered an object of small importance; and, as I doubt not of succeeding in this attempt, we then shall not have to lament the long list of incurables, which at present disgrace the annals of medicine. It will be a death blow to those daring empirics in physic; those tinkers of the human constitution; who, should they by chance
remove

remove one temporary evil, introduce five permanent complaints into the human system; whose imprudence is an expletive to their ignorance, and whose rapacity has no limits, but in the purses of their credulous and devoted patients.

This very *learned* gentleman's political zeal is also in the same ratio with his medical ardour; for we find him commencing a very furious attack on Dr. Buchan, for expressing a wish to see the *mysteries* of physic unveiled, and a *new* order of things introduced into medicine. Doctor G. conceives the preservation of *secrecy* in physic indispensably necessary, as well as that of the *present* order of things in the state; and pronounces a rhapsody in support of the latter, that has not been excelled even by the most sublime effusions of the renowned Martin Van Butchel.

The doctor might be safely left here, if the tail of his pamphlet did not contain a sting, which should be disarmed of it's virulence; he there asserts, and undoubtedly with the same truth, as in many other parts, that he has *discovered* a *preventive* medicine which never fails of success in this disease. This is, however, one of those *secrets*, which are not to be disclosed; and in which we therefore strongly caution the reader to place no confidence. These *discoveries* are daily making by such benevolent and disinterested benefactors of society, as the author.

As the doctor is in the habit of making discoveries, it is not improbable, but that he may have made one with respect to the orthography of lues venerea, as we find it every where spelled *venera*.

A. R.

TRANSACTIONS OF SOCIETIES.

ART. XVIII. *Philosophical Transactions of the Royal Society of London; for the Year 1797. In Two Parts. Part I.*

1. THE first part of the volume before us consists of ten separate articles, or papers, communicated by as many different persons. The first of these is the annual *Croonian Lecture*, by *Everard Home, Esq. F.R.S.* In which some of the morbid actions of the straight muscles and cornea of the eye are explained, and the treatment considered.—In two former lectures, which Mr. Home communicated to the society, upon the subject of vision, he particularly considered the natural adjustment of the eye for seeing objects at different distances. He now examines the effects, which a diseased state of the muscles and cornea produces on the phenomena of vision. The effects, which the natural actions of the straight muscles are intended to produce, are threefold. The first and most simple of these effects is that of moving the eye-balls in different directions; the second is that of making the motions of the two eyes correspond with such a degree of accuracy, that when an object is viewed with both eyes, the impressions from the object shall be made on corresponding parts of the retina of each eye; and the third is that of compressing the eye-balls laterally, which renders the cornea more convex, and pushes forward the crystalline lens, to adjust the eye to near distances. An imperfection in any one of these, as it renders the organ unfit to perform it's functions, must be considered as a disease. Three different

rent diseases occur in practice, which appear to arise from morbid actions of the straight muscles. These are, an inability to see near objects distinctly; double vision; and squinting. Each of these is considered separately.—The first of these, from the experience of several observed cases, is inferred to arise from a strain, or over-exertion of these muscles; and hence it follows, that a muscle, or set of muscles, may be unable to perform those actions, which require the greatest exertion, although capable of performing all the others.—Concerning the second disease, or that of double vision, many opinions have been advanced to account for the single appearance of objects when seen by both eyes. Dr. Reed of Glasgow, who has taken much pains on this subject, has treated it with ingenuity, and a great deal of knowledge; and the opinion he has advanced, of objects appearing single when the impressions from the object are made upon parts of the retina of the two eyes, which correspond with each other, and double whenever that is not the case, is strongly confirmed by Mr. Home's observations upon double vision. When muscles are strained, or over-fatigued, to put them in an easy state, and confine them from motion or action, are the first objects of attention; and this practice is no less applicable to the muscles of the eye, than to those of other parts.—Whenever the motions of the two eyes differ from one another, whether in a less degree, so as to produce double vision, or in a greater, turning one eye entirely from the object, the disease has been called squinting. In some respect, double vision is an intermediate state between single vision with both eyes, and squinting; in which latter case, both eyes do not see the object looked at. Squinting, according to Mr. Home's observations, appears to arise from the vision in one eye being obscure. It may, however, be acquired in some degree by children who have the lenses of their eyes of different focuses, or have one eye less perfect in its vision than the other, living constantly with those who do squint, and by imitation acquiring a habit of neglecting to make use of one eye. The power of squinting voluntarily may also be acquired at any age. This is found to be true in persons who look much through telescopes: they are led to apply the mind entirely to one eye, not seeing at all with the other. In this case, the neglected eye will at first, from habit, follow the other; but in time, if often neglected, it may lose this restraint, and be moved in another direction. Some astronomers, whose eyes have been much used in this way, it is said, are able to squint at pleasure. From this view of squinting, it appears to take place under the three following circumstances: where one eye has only an indistinct vision; where both eyes are capable of seeing objects, but the one is less perfect in itself than the other; and where the muscles of one eye have acquired from practice a power of moving it independently of the other. Now when squinting arises from an absolute imperfection in the eye, there can be no cure: but when it arises from weakness only in the sight of one eye, it may sometimes be corrected; but to effect the cure there is only one mode, which is that of confining the person to the sole use of the weak eye, by covering the other for some time.

Mr.

Mr. Home, lastly, considers the nature of the cornea; also some of it's diseases, and the mode of treatment. The cornea, like the cuticle, has often been considered as a part devoid of life. But Mr. Home, with some modern anatomists, from observation and experiment finds, that it is to be considered as endued with the vital principle. From these it appears, that the cornea is similar in structure and use to the elastic ligaments. It has all the common properties of ligaments, those of elasticity and transparency being superadded. From the opinion of the cornea being devoid of life, the opacities which are found to take place on it have been supposed to arise from a film of inanimate matter laid over the cornea: upon that idea, very acrid and irritating applications were employed, with the view of scraping it off, or destroying it, as powdered glass, powdered sugar, &c.; and such applications being found of service, this confirmed the opinion which gave rise to the practice. But Mr. Home shows, that such applications are better explained on the contrary principle, or that of the cornea being a living substance. It is a very curious circumstance, and probably the most so that can be met with in the history of medicine, that a local application should have been discovered to be of service in a particular disease, above 2500 years ago; that the same application, or those of a similar kind, should have been in very general use ever since; and in all that time no rational principle, on which such medicines produced their beneficial effects, should have been ascertained. The case here alluded to is that recorded in the apocryphal book of Tobit, who cured such a disease in his father's eyes, by the application of the gall of a fish. And from some accounts here given, there can be no doubt of gall having continued in use, as an application to the eye, among the eastern nations, from the time of Tobit down to the present day. The same remedy has also been successfully applied in modern times in Europe; and lastly by Mr. Home, who says that the gall of quadrupeds, in his trials, gave more pain than the gall of fish: that the painful sensation was very severe for an hour or two, and then went off; and that the beneficial effects it produces appear to be in proportion to the local violence at the time of it's application.

2. In the second article of the volume, Joseph Huddart, Esq. F.R.S. lays down *Observations on Horizontal Refractions, which affect the Appearance of Terrestrial Objects, and the Dip or Depression of the Horizon of the Sea.*

The variation and uncertainty of the dip, in different states of the air, taken at the same height above the level of the sea, was the occasion of Mr. H. turning his thoughts to this subject; as it renders the observed latitude incorrect, by giving an erroneous distance of a celestial object. Many whimsical appearances have often been observed, in certain states of the atmosphere, especially near the horizon; distant objects appearing more or less elevated, according to those different states; objects sometimes appearing, which at others are hidden below the intervening ones; and at other times low lands appearing elevated in the air, and inverted, above the horizon, with an open space between the land and the sea. Upon some of these appearances Mr. H. suggests various conjectures

tures and arguments, inferring, that such extraordinary effects arise from refraction, more or less affected by the evaporation from the earth, or sea; and that, instead of the density of the atmosphere increasing quite to the surface of the sea, it must decrease from some space above it: thus making evaporation to be the principal cause, which prevents the uniformity of density and refraction being continued by the general law down to the very surface of the earth. In this way the greater the evaporation, the less is the refraction and elevation, as well as the density of the air. One of the instances Mr. H. relates is to the following purport:—As he was sailing down Channel, about five years ago, in the Trinity yacht, with several of the elder brethren, to inspect the light-houses, &c., he was told by some of the gentlemen, who had been on a former survey, that the lower light of Portland was not so strong as the upper light, at near distances, but that at greater distances it was much stronger. Mr. H. suspected, that this difference arose from the lower light being at or near the horizon of the sea, and he afterwards had a good opportunity of confirming that idea by observation. They passed the Bill of Portland in the evening, steering towards the Start, a fresh breeze from the northward, and clear night. When they had run about five leagues from the lights, during which time the upper light was universally allowed to be the stronger, several gentlemen keeping watch to make observations upon them, the lower light, drawing near the horizon, suddenly shone with double lustre. One of the gentlemen, Mr. Strachan, whose sight is weak, had for some time before lost sight of both lights, but could then clearly perceive the lower one. Mr. H. then went aloft, as well as others, but before he got half mast up, the lower light was weaker than the upper one; on coming down upon deck, he found it again as strong as before. They proceeded on, and soon lost the lower light from the deck; and upon drawing the upper light near the horizon, it, like the former, shone exceeding bright. Mr. H. again went aloft, when it diminished in brightness; but from the mast head he could then see the lower light near the horizon, as strong as before. This is in consequence of the double quantity of light entering the eye by the two pencils of rays from every point. Mr. H., after explaining the distorted appearance of the land, near the horizon of the sea, when the evaporation is great; observes, that when it is least, it is never found quite free when the telescope is used: and hence it is inferred, that we cannot have any expectation to find a true correction for the effect of terrestrial refraction, by taking any certain part of the contained arc; which is also the result of the observations of many other philosophers. When the observations are made wholly over land, and the ground rises to within a small distance of the rays of light, in their passage from the object to the eye, as well as at the situation of the object and observer, the refractions will be subject to be influenced by the evaporation of rains, dews, &c., which is sufficiently proved by the observations of colonel Williams, captain Mudge, and Mr. Dalby, *Philos. Trans.* 1795, p. 583; and also, if we rightly remember, in Dr. Hutton's dictionary, under the word refraction, where some curious observations made in Devonshire are related, and the account

account illustrated by curious drawings. Mr. H's. principal view is to show the uncertainty of the dip of the sea, and that the effect of evaporation tends to depress the apparent horizon in many cases: and hence the difficulty of laying down any correct formula for these refractions, whilst the law of evaporation is so little understood, which indeed seems a task not easy to surmount. The effect indicated by the barometer and thermometer is insufficient; and should the hygrometer be improved, to fix a standard for moisture in the atmosphere, and show the variations near the surface of the ocean, which certainly must be taken into the account, evaporation going on quicker in a dry, than a moist atmosphere, the theory might still be incomplete for correcting the tables of the dip of the horizon.

3. In the third article are given ample *Researches on the principal Problems of Nautical Astronomy*; by Don Joseph de Mendoza y Rios, F.R.S. a learned gentleman belonging to the Spanish marine, who has resided several years in this country.—In these researches, Mr. M. considers the principal problems of nautical astronomy in a general manner, for establishing formulæ which embrace all the cases, and from which are deduced the different methods proper for resolving them with more or less advantage. The researches are divided into two parts. In the former part are comprehended whatever relates to the determination of the latitude of the place of ships, by means of two observed altitudes of the sun; as also the calculation of the horary angle of a star by the observed altitude, or that of the altitude from the horary angle. The subject of the second part is the reduction of the distances of the moon from the sun, or from a star, observed at sea, for determining the longitude.

4. The fourth article is a memoir *On the Nature of the Diamond*; by *Smithson Tennant, Esq.* F.R.S.—Sir Isaac Newton having observed, that inflammable bodies had a greater refraction, in proportion to their density, than other bodies, and that the diamond resembled them in this property, was led to conjecture, that the diamond itself was of an inflammable nature. The inflammable substances, on which he tried experiments, were camphire, oil of turpentine, oil of olives, and amber; these he called 'fat, sulphureous, unctuous bodies;' and using the same expression respecting the diamond, he says, it is probably 'an unctuous body coagulated.' This remarkable conjecture of Newton has been since verified and confirmed by repeated experiments. It was found, that, though the diamond was capable of resisting the effects of a violent heat when the air was carefully excluded, yet on being exposed to the joint action of heat and air it might be intirely consumed. But as the sole object of these experiments was to ascertain the inflammable nature of the diamond, no attention was paid to the products afforded by it's combustion; and it still therefore remained to be determined, whether the diamond were a distinct substance, or one of the known inflammable bodies. No attempt was made to decide this question, till Lavoisier, in 1772, instituted a series of experiments for this purpose. He exposed the diamond to the heat produced by a large lens, and was thus enabled to burn it in close glass vessels: and he observed, that the air, in which the inflammation had taken place, had become partly soluble in water, and that it precipitated
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from lime-water a white powder, which appeared to be chalk, being soluble in acids with effervescence. As Lavoisier seems to have been aware, that this precipitation was caused by the production of fixed air, similar to that which is afforded by calcareous substances, he might, as we know at present, have inferred, that the diamond contained charcoal: but the relation between this substance and fixed air was then too imperfectly understood, to justify this conclusion. Though he observed the resemblance of charcoal to the diamond, yet he thought, that nothing more could be reasonably deduced from their analogy, than that each of these substances belonged to the class of inflammable bodies.—As the nature of the diamond is so extremely singular, it seemed deserving of further examination; and it appears from Mr. T.'s experiments, that it consists intirely of charcoal, differing from the usual state of that substance only by it's crystallized form. From the extreme hardness of the diamond, a stronger degree of heat is required to inflame it, when exposed merely to air, than can easily be applied in close vessels, except by means of a strong burning lens; but with nitre it's combustion may be effected in a moderate heat. To expose it to the action of heated nitre free from extraneous matters, Mr. T. employed a tube of gold, which by having one end closed might serve the purpose of a retort, a glass tube being adapted to the open end for collecting the air produced. When the diamond was destroyed in the gold vessel by nitre, the remaining substance precipitated lime from lime-water, and with acids afforded nitrous and fixed air; and it appeared solely to consist of nitre partly decomposed, and of aerated alkali.

In order to estimate the quantity of fixed air, which might be obtained from a given weight of diamonds, two grains and a half of small diamonds were weighed with great accuracy, and, being put into the tube with a quarter of an ounce of nitre, were kept in a strong red heat for about an hour and a half. The heat being gradually increased, the nitre was in some degree rendered alkaline before the diamond began to be inflamed, by which means almost all the fixed air was retained by the alkali of the nitre. The air which came over was produced by the decomposition of the nitre, and contained so little fixed air as to cause only a very slight precipitation from lime-water. After the tube had grown cold, the alkaline matter contained in it was dissolved in water, and it was found that the whole of the diamonds had been destroyed. As an acid would disengage nitrous air from this solution, as well as the fixed air, the quantity of the latter could not in that manner be accurately determined. To obviate this inconvenience, the fixed air was made to unite with calcareous earth, by pouring into the alkaline solution a sufficient quantity of a saturated solution of marble in marine acid. The vessel which contained them, being closed, was left undisturbed till the precipitate had fallen to the bottom, the solution having been previously heated, that it might subside more perfectly. The clear liquor being found, by means of lime-water, to be quite free from fixed air, was carefully poured off from the calcareous precipitate. The vessel which was used on this occasion was a glass globe, having a tube annexed to it, that the quantity of the fixed air might be more accurately measured. After as much quicksilver

quicksilver had been poured into the glass globe, containing the calcareous precipitate, as was necessary to fill it. it was inverted in a vessel of the same fluid. Some marine acid being made then to pass up into it, the fixed air was expelled from the calcareous earth; and in this experiment, in which two grains and a half of diamonds had been employed, the air occupied the space of a little more than 10.1 ounces of water.—The temperature of the room when the air was measured, was at 55° , and the barometer stood at 29.8 inches.

From another experiment made in a similar manner with one grain and a half of diamonds, the air which was obtained occupied the space of 6.18 ounces of water, according to which proportion the bulk of the fixed air from two grains and a half would have been equal to 10.3 ounces.

The quantity of fixed air, which was thus produced by the diamond, does not differ much from that, which, according to Lavoisier, might be obtained from an equal weight of charcoal. In the Memoirs of the French Academy of Sciences for the year 1781, he has related the various experiments, which he made to ascertain the proportion of charcoal and oxygen in fixed air. From those which he considered as most accurate, he concluded, that 100 parts of fixed air contained nearly 28 parts of charcoal and 72 of oxygen. He estimates the weight of a cubic inch of fixed air, under the pressure and in the temperature abovementioned, to be .695 parts of a grain. If we reduce the french weights and measures to english, and then compute how much fixed air, according to this proportion, two grains and a half of charcoal would produce, we shall find that it ought to occupy very nearly the bulk of 10 ounces of water. A remarkable coincidence.

Lavoisier seems to have thought, that the aerial fluid, produced by the combustion of the diamond, was not so soluble in water, as that produced from calcareous substances. From it's resemblance, however, in various properties, hardly any doubt could remain, that it consisted of the same ingredients; and Mr. T. found, upon combining it with lime, and exposing it to heat with phosphorus, that it afforded charcoal in the same manner as any other calcareous substance.

5. In the fifth article, Robert Marsham, esq. F.R.S. gives *A Supplement to the Measures of the Trees, printed in the Philosophical Transactions for 1759.*—Shewing the increase by growth of a great variety of trees, for a number of years. It is found that trees, as might be expected, grow faster as to their increase in thickness, when standing single, than when in groves, or in large plantations; and also quicker after being transplanted than before. These measurements respect only their thickness, or circumference; but perhaps their solid contents would form a better scale of comparison, and in that case their height or length should be taken into the estimate as one dimension, as well as their circumference.

6. In the sixth article, Edward Pigott, esq. treats *On the Periodical Changes of Brightness of two Fixed Stars.*—Although those far distant suns, the fixed stars, have baffled all investigation with regard to a knowledge of their distance, magnitude, or attraction; yet, by observing their periodical changes of light, a strong affinity has been

been established between them and our sun; and among such an inconceivable number, we may expect to find some with periods of rotation, or changes of lustre, much longer and shorter than those with which we are already acquainted; and with changes perhaps even sufficiently rapid, to afford the ready means for determining differences of terrestrial longitude; which would be a very useful and profitable discovery indeed.

The discoveries, which Mr. P. exhibits in the present communication, are the periodical changes of brightness in two stars, one in the modern constellation called *Sobieski's Shield*, formed by Hevelius, in honour of a king of Poland, the other in the *Northern Crown*. The former of these stars was not noticed by that astronomer; it has nearly the same right ascension as the star *l*, and is about one degree more south; but for its place more particularly, Mr. P. gives it thus, viz. for the 25th of June 1796, its right ascension $279^{\circ} 9' 37''$, and declination $5^{\circ} 56'$ south. Its change of brightness is from the 5th magnitude to between the 7th and 8th; and the whole period of the change is about 63 days.

The place of the other star, or that in the northern crown, was for the 1st of June 1796, thus, right ascension $235^{\circ} 2' 51''$, and declination $28^{\circ} 49\frac{1}{2}'$ min. north. Its period of change is ten months and a half, and it varies from between the 6th and 7th magnitude, when it is brightest, to between the 9th and 10th, when it is smallest.

7. In the seventh article, Dr. George Pearson, F.R.S. delivers a series of *Experiments and Observations, made with the View of ascertaining the Nature of the Gas produced by passing Electric Discharges through Water*.—In the *Journal de Physique* for the month of November 1789, were published the very curious and interesting experiments of messrs. Paets van Troostwyk and Deiman, which were made with the assistance of Mr. Cuthbertson, on the apparent decomposition of water by electric discharges.—The apparatus employed was a tube 12 inches in length, and its bore $\frac{1}{8}$ of an inch diameter, english measure; which had $1\frac{1}{2}$ inch of wire of gold or platina introduced into one end, and fixed there by melting and hermetically sealing that end. Another wire of platina, or of gold with platina wire at its extremity, immersed in quicksilver, was introduced at the other or open end of the tube, which extended to within $\frac{1}{4}$ of an inch of the former or upper wire.

The tube was filled with distilled water, which had been freed from air by means of Cuthbertson's best air pump. As the open end of the tube was immersed in quicksilver, a little common air was let up into the convex part of the curved end of the tube, with the view of preventing fracture from the electrical discharge.

The wire which passed through the sealed extremity was set in contact with an insulated brass ball, placed at a little distance from the prime conductor of the electrical machine. The lower wire, immersed in quicksilver, communicated, by a wire or chain, with the exterior coated surface of a Leyden jar, containing about a square foot of coating; and the ball of the jar was in contact with the prime conductor.

The electrical machine consisted of two plates of 31 inches in diameter, and was similar to that of Teyler. It had the power of causing the jar to discharge itself 25 times in 15 revolutions. Where the brass ball and that of the prime conductor were in contact, no air or gaz was disengaged from the water by the electrical discharges; but on gradually increasing their distance asunder, a position was found, in which gaz was produced, which immediately ascended to the top of the tube. By continuing the discharges, gaz was disengaged, till it reached nearly to the lower extremity of the upper wire, and then a discharge caused the whole of the gaz almost to disappear, and it's place was consequently supplied by water.

By the assistance of Mr. Cuthbertson, since he came to reside in London, Dr. P. has farther prosecuted the same subject; the former having invented a new method of disengaging gaz from water, by means of *uninterrupted or complete discharges*; whereas the method of *van Troostwyk* was by *interrupted discharges*. In Dr. P.'s experiments the insulated ball is placed at a greater distance from the prime conductor, and a Leyden jar with only 50 square inches of coating will answer the purpose. The gaz obtained with this apparatus always contains a large portion of atmospherical air, on account of the quantity of water, and more immediate and extensive communication of it with the atmosphere.

By passing repeated electric discharges through the water, air and gaz were disengaged, and rose above the water to the upper part of the tube. Then, passing an electric spark through this gaz, it almost all disappeared. Hence it seems, that water is decomposed by the electric discharge, before the whole of the common or atmospherical air is detached from the water, merely by the impulse of each discharge. At one time, Dr. P. was surprised, on the passing of a discharge, by a vivid illumination of the whole tube, and a violent commotion within it, at the same time the water rushing up so as to occupy rather more than $\frac{1}{2}$ of the space which had been occupied by gaz. The residue of gaz was not diminished further by an electric spark; and to the test of nitrous gaz it appeared to be rather worse than atmospherical air, as it consisted of rather less than one part of oxygen, and three parts of nitrogen or azotic gaz. It seemed as if the electrical discharge had kindled the oxygen and hydrogen gaz of the decomposed water, by flying from the bottom of the wire to the brass funnel; so that the fire returned into the tube where it passed through the gaz. Or the combustion might be occasioned by a chain of bubbles, reaching from the brass dish to the surface of the water in the tube, which was set on fire in it's ascent, and thus produced combustion of the whole of the gaz of the decomposed water. That this phenomenon was from the combustion here supposed, was in some degree proved, by finding that a mixture of hydrogen gaz and atmospherical air, under the same circumstances, was kindled in the same manner. Upon the whole the following conclusions appear incontrovertible: viz.

The mere concussion by the electric discharges seems to extricate not only the air dissolved in water, which can be separated from it
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by boiling and the air pump, but also that which remains in water, after these means of extricating it have been employed.

The quantity of this air varies in the same and in different waters, according to circumstances. New-river water from the cistern yielded $\frac{1}{3}$ of it's bulk of air, when placed under the receiver of Cuthbertson's most powerful air pump; but, in the same situation, New-river water taken from a tub exposed to the atmosphere for a long time, yielded it's own bulk of air. Hence the gaz produced by the first 200 or 300 explosions in water, containing it's natural quantity of air, is diminished very little by an electric spark.

The gaz or air, thus separable from water, like atmospherical air, consists of oxygen and nitrogen or azotic gaz.

8. The eighth article contains, *An Experimental Inquiry concerning Animal Impregnation*; by John Haighton, M.D.—To Steno und De Graaf we are indebted for some important facts on the structure of the ovaries: the supposed analogy to the male's testes is disproved, and the vesicular structure, together with a connexion with the ova, or rudiments of the new formed animal, fully established.

From the experiments of De Graaf on rabbits, we learn,

- 1st. That the ovaries are the seat of conception.
- 2dly. That one or more of their vesicles become changed.
- 3dly. That the alteration consists in an enlargement of them, with a loss of transparency in their contained fluid, and a change of it to an opaque and reddish hue.

4thly. That the number of vesicles thus altered corresponds with the number of fœtuses, and from them are formed the true ova.

5thly. That these changed vesicles, at a certain period after having received the stimulus of the male, discharge a substance, which being laid hold of by the embriated extremity of the fallopian tube, and conveyed into the uterus, soon assumes a visible vesicular form, and is called an *ovum*.

6thly. That these rudiments of the new animal, which for a time manifest no arrangement of parts, afterwards begin to elaborate and evolve the different organs comprised in the new animal.

But though some important facts are clearly ascertained, there are others still problematical. Physiologists are by no means agreed concerning the *immediate cause* of conception. All admit the necessity of sexual intercourse: they acknowledge too the necessity of some part of the female being affected by the direct contact of a fecundating fluid; but what the precise part is, which must receive the stimulus, has hitherto been involved in mystery and doubt. They are not more unanimous respecting the state or condition of the substance that passes from the ovaries; whether at the time of it's expulsion it have a circumscribed vesicular character, or whether it have determined figure. De Graaf and Malpighi, in the last century, and some respectable physiologists of the present day, adopt the former opinion; Haller and some others favour the latter.

The intention then of Dr. H. in the present essay is, to explore the *proximate cause* of the impregnation of animals, and to trace with more accuracy the visible effects of it from their first appearance, until the rudiments of the fœtus are lodged in the uterus, and have assumed

assumed the proper characters of an *ovum*. As soon as these rudiments manifest that opaque spot, or 'dim speck of entity,' which is known to evolve the foetus by regular and progressive steps; another stage of the inquiry then commences, viz. to trace the visible formation of the new animal through it's whole course: but as this belongs rather to the economy of the foetus than the mother, it makes no part of the present paper. Before proceeding to these two chief points, Dr. H. considers what are the *evidences* of impregnation. Now the test of this condition must be sought for in the ovaries; which Dr. H. examines by experiments on rabbits, after the example of de Graaf, baron Haller, and others. This examination being continued by inspecting the animals at almost every twelve hours *post coitum*, for several days. After the first twelve hours, there was an evident change in the appearance of the ovaries. After two days and a half, the foetal rudiments had passed from the ovaries to the uterus; and on the fifth day, the *corpora lutea* might be considered as perfectly formed.

Dr. H. is then naturally led to show, by what means this test of fecundation has been produced. For this purpose he makes a number of experiments on rabbits in all periods of impregnation, particularly by dividing the tubes of communication to the ovaries. When this was done before coition, the animal never came in heat, but always rejected the male; and on being killed, it was found that the ovaries had decreased very much from their natural size. When the operation was performed after coition, but within two days after, and before the tubes had conveyed the rudiments of the foetus from the ovaries to the uterus, the procreative operations were stopped, and proceeded no farther. But when it was performed almost three days *post coitum*, the tubes had performed their office, by conveying the foetus to the uterus, and it came to natural maturity. Upon the whole result of these experiments, it is concluded, that, when we take a reflected survey of these operations, it must appear, on tracing nature's steps through the different stages of this work, *that they are the product of that law in the constitution, which is called SYMPATHY, or consent of parts.*—That the semen first stimulates the vagina, the os uteri, the cavity of the uterus, or all of them.—By *sympathy*, the ovarian vesicles enlarge, project, and burst.—By *sympathy* the tubes incline to the ovaries, and having embraced them, convey the rudiments of the foetus into the uterus.—By *sympathy*, the uterus makes the necessary preparations for perfecting the formation and growth of the foetus.—And by *sympathy*, the breasts furnish milk for it's support after birth.

Having investigated this intricate question, Dr. H. next considers *the state or form of that substance, which passes from the ovaries in consequence of impregnation.*

No sooner had the researches of physiologists retraced the existence of the new animal to the ovaries, than their curiosity was excited to discover the form it assumed, while resident in these bodies, and especially at that particular time when the foetal primordia are about to escape from them. De Graaf contended, that the primordial foetus is vesicular, while it is yet in the ovary. But Haller maintains, that some days elapse between the escape of the

substance from the ovaries, and the appearance of a circumscribed body in utero, which can properly be called ovum. The experiments of Dr. Haighton on this simple question do not allow him to incline to the side of de Graaf; for, in the rabbit, he never found any thing in the uterus, which had a regular circumscribed form, earlier than the sixth day; and even then the substance was bounded by a covering so very tender, that it scarcely had firmness sufficient to support the figure.

9. The ninth article contains *Experiments, in which, on the third Day after Impregnation, the Ova of Rabbits were found in the fallopian Tubes; and on the fourth Day after Impregnation, on the Uterus itself; with the first Appearances of the Fœtus: by Wm. Cruikshank, Esq.*

The ancients imagined, that women had their testicles, as well as men, and their own semen. They taught, that in the coitus there was a mixture of the male and female semen in the uterus, and that from a process like fermentation between these two fluids an embryo was produced. Lewenhoeck said, the embryo belonged to the male; and saw, or thought he saw, animalcules in the male semen, resembling the animals to which they belong. But Spallanzani says, that the semen of male animals having no animalcules impregnates as certainly as that of those which have them. This shows, that these animalcules are not embryoes. Steno, observing that there were round vesicles in the testicles of women, like the eggs of birds, called them ovaria, and said their structure was exactly similar to the ovaria of birds. After this the immortal Harvey broached the doctrine of '*omnia ab ovo*,' that all animals were produced from ova.

It is often difficult to distinguish, in quadrupeds, between what are vesicles, and what are ova. The mark with Mr. C. is, that the ova are inclosed in a capsule highly vascular from arteries and veins carrying red blood: but the hydatid vesicles are not vascular; at least their vessels carry no red blood.

Some hours after impregnation, the calyx and the coverings of the ovaria burst, and the ovum escapes: it may fall into the general cavity of the abdomen, and form an extra-uterine fœtus; but it almost always falls into the mouth of the fallopian tube, the fimbriae of which, like fingers, grasp the ovarium, exactly at the place where the ovum is to escape.

But what the appearance of the ovum was, when deprived of its calyx, or when descending the fallopian tube, was not known. De Graaf discovered this in the fallopian tubes of rabbits, in the year 1672; Dr. Hunter had his doubts; and the great Haller positively denies the fact. In this state of doubt, Mr. C. instituted these experiments to clear up the point, and the occasion of them was this:—in the beginning of summer 1778, conversing with Dr. Hunter on this subject, Mr. C. said, 'I should like to repeat those experiments, now that lectures are over, and that I have the summer to myself.' 'You shall make the experiments,' said he, 'and I will be at all the expense.' Accordingly, the doctor carried Mr. C. to Chelsea, and introduced him to a man who kept a rabbit warren, desiring him to let Mr. C. have as many rabbits as he pleased. Mr. C. accordingly made the experiments contained in the

the present article. Mr. C. relates very minutely the particular circumstances of twenty-nine different experiments on female rabbits, opened at all varieties of periods after the coitus, and thence draws the following general conclusions:—1st, The ovum is formed in, and comes out of the ovarium after conception. 2dly, It passes down the fallopian tube, and is some days in coming through it. 3dly, It is sometimes detained in the fallopian tube, and prevented from getting into the uterus. 4thly, De Graaf saw one ovum only in the fallopian tube, “in oviductus dextri medio unum!” I saw thirteen in one instance, five in another, seven in another, and three in another, in all twenty-eight. 5thly, The ovum comes into the uterus on the fourth day. 6thly, De Graaf did not see the foetus till the tenth day; I saw it on the eighth. 7thly, These experiments explain what is seen in the human female.

10. The tenth, and last article, is a *Letter from Sir Benjamin Thompson, Knt. Count of Rumford, F.R.S. to the Right Hon. Sir Joseph Banks, Bart. K.B. F.R.S. announcing a Donation to the Royal Society, for the Purpose of instituting a Prize Medal.*

At the anniversary of the royal society, held the 30th of november, 1796, the president acquainted the society, that count Rumford had transferred one thousand pounds three *per cent.* consolidated bank annuities to the use of the society, on certain conditions stated in a letter to the president, which was then read.

As this institution of a new prize medal is of considerable importance to the learned, in all parts of Europe, and as the letter which states the conditions and circumstances of it is but short, we shall here insert it intire, for the satisfaction and accurate information of such learned persons, as may be likely to become candidates for so honourable a prize. It is as follows:

‘SIR—Desirous of contributing efficaciously to the advancement of a branch of science which has long employed my attention, and which appears to me to be of the highest importance to mankind, and wishing at the same time to leave a lasting testimony of my respect for the royal society of London, I take the liberty to request that the royal society would do me the honour to accept of one thousand pounds stock in the three *per cent* consolidated public funds of this country; which stock I have actually purchased, and which I beg leave to transfer to the president, council, and fellows of the royal society; to the end that the interest of the same may be by them, and by their successors, received from time to time for ever, and the amount of the same applied and given, once every second year, as a premium to the author of the most important discovery, or useful improvement, which shall be made and published by printing, or in any way made known to the public, in any part of Europe, during the preceding two years, on heat, or on light; the preference always being given to such discoveries, as shall, in the opinion of the president and council of the royal society, tend most to promote the good of mankind.

‘With regard to the formalities to be observed by the president and council of the royal society, in their decisions upon the comparative merits of those discoveries, which, in the opinion of the president and council, may entitle their authors to be considered as

competitors for this biennial premium, the president and council of the royal society will be pleased to adopt such regulations, as they, in their wisdom, may judge to be proper and necessary. But in regard to the form in which this premium is conferred, I take the liberty to request, that it may always be given in two medals, struck in the same die, the one of gold, and the other of silver; and of such dimensions, that both of them together may be just equal in intrinsic value, to the amount of the interest of the aforesaid one thousand pounds stock during two years; that is to say, that they may together be of the value of sixty pounds sterling.

The president and council of the royal society will be pleased to order such device, or inscription, to be engraved on the die they shall cause to be prepared for striking these medals, as they may judge proper.

If, during any term of years, reckoning from the last adjudication, or from the last period for the adjudication of this premium, by the president and council of the royal society, no new discovery or improvement should be made in any part of Europe, relative to either of the subjects in question (heat or light), which, in the opinion of the president and council of the royal society, shall be of sufficient importance to deserve this premium; in that case, it is my desire that the premium may not be given, but that the value of it may be reserved, and being laid out in the purchase of additional stock in the English funds, may be employed to augment the capital of this premium; and that the interest of the same by which the capital may from time to time, be so augmented, may regularly be given in money with the two medals, and as an addition to the original premium at each such succeeding adjudication of it. And it is further my particular request, that those additions to the value of the premium, arising from its occasional non-adjudication, may be suffered to increase without limitation.

With the highest respect, &c.

London, 12th July, 1796.

(Signed) RUMFORD.

The volume then concludes, as usual, with the Meteorological Journal, kept at the apartments of the royal society; which consists of a regular register of the weather, at two times in every day of the year 1796, viz. of the barometer, several thermometers, the hygrometer, the quantity of rain, and the winds. Of these, the mediums of the whole year, are as follow:

| | | |
|---------------------|---|----------------|
| Thermometer without | - | 50.5 |
| Thermometer within | - | 58.8 |
| *Barometer | - | 29.89 |
| Hygrometer | - | 74.6 |
| Rain | - | 14.779 inches. |

We could wish to see restored again, among the annual observations of the royal society, the account of the changes in the declination and dip of the magnetic needle, which have been now omitted for several years.

N. M.

Our analysis of the second part will be given in a future Number.

* The quick-silver in the basin of the barometer, is eighty-one feet above the level of low water spring tides at Somerset-house.

ART.

GOVERNMENT. POLITICAL ECONOMY.

ART. XIX. *Montesquieu peint d'Après ses Ouvrages, &c.—Montesquieu painted from his Works.* By Bertrand Barere, EX-deputy of the Department of the Higher Pyrenees to the National Assembly. Printed originally in Switzerland; reprinted in France the Fifth Year of the French Republic; and now at London, by J. Deboffe. 8vo. 190 pages. Price 4s. 1797.

WE have lately noticed another work by Barere, and refer such of our readers as are desirous of becoming acquainted with the outline of it, to our Rev. VOL. XXVII, p. 41. In that publication, he endeavours to strengthen the base of the republican government now existing in France; in the present he has composed an eulogium on a man, celebrated under the monarchy. It was partly written, he says, in prison, and partly in exile, and 'I have been anxious to prove by this work,' adds he, 'that it is possible, amidst the storms of a revolution, and the struggles of liberty, to be occupied with philosophical labours, and useful meditations. I have been also desirous to show, that a true republican, notwithstanding he may be overwhelmed with misfortunes and proscriptions, abjuring every idea of private vengeance, and personal enmity, and imputing none of his sufferings to that country, to which he is indebted even for his existence, never turns from his purpose, never thinks but for the happiness of his fellow-citizens, and never labours but for the perfection of public morals and the laws.'

'O Montesquieu!' exclaims he, 'it is to thy example I owe that courage, which enables me to support daily injustice and calumny; it is to thy works I am indebted for those principles, which make me hope for the stability of our constitution, and the triumph of our republic.'

In part I Mr. Barere mentions many particulars of the early life of the author of the Spirit of Laws, and makes a variety of remarks on his first publications. At length he quitted France, says Mr. B. 'in order to illustrate and render her happy,' by the fruit of his travels. 'What could Montesquieu see in his native country? By what examples could he be instructed? What institutions existed there, to inspire him with respect? What did he find there? The absolute authority of kings, and the nullity of the nation; the empire of superstition and of priests, and the vague and homicidal accusations of atheism; the haughty privileges of nobles, and the feudal servitude of the cultivators of the earth; the judicial despotism of parliaments, and a fantastical and gothic mixture of roman laws, barbarous customs, and contradictory *ordonnances*; devouring chicane, and *lettres de cachet*; the revolting inequality of ranks, of conditions, of fortunes, and the humiliation, the misery, and the wretchedness of the most laborious, as well as most numerous portion of the french.'

In part II we are told, that the french writers had excelled in every species of composition; in philosophy, morals, eloquence, &c. previous to the appearance of Montesquieu, and that his treatise on the Spirit of Laws was alone wanting to complete the glory of his native country: 'this immortal work, the most charming present that a philosophic genius could present to humanity, is founded on

all legislations, both ancient and modern; but those different codes and institutions, resembled so many stones deposited by the torrent of ages, without order or connection, on the surface of the globe, until the powerful hand of an able architect had assembled and united them.'

The advantages of a representative government were then unknown; no philosopher had dared with a courageous hand, to unveil the nature of the duties of a throne, and the legitimate conditions of the obedience of citizens; no politician had examined the authority of kings, the source of legislation, and the origin of the sovereignty of the people; no where had liberty and equality been proclaimed, in order to awaken the nations, and excite them to resume possession of those rights so long disowned; the feudal, military, and monarchical constitutions of Europe were bottomed on the bloody and absurd basis of absolute and aristocratical dominations. The social contract had not yet enlightened the political horizon; and Mably had not written on the morals of states, the philosophy of history, and the duties of a citizen. There were but three men of letters, whose ideas were capable of enlightening Montesquieu: these were Tacitus, to enable him to search into the innermost folds of the hearts of tyrants; Plutarch, to make him acquainted with the principles, that have formed and directed so many great men; and Gravina, to penetrate into the spirit of the immense and versatile legislation of the romans. It was with these succours, and still more with those afforded by history, that Montesquieu assumed a flight equally bold and rapid, far above modern publicists, and the legislators of antiquity. He beheld all governments established mostly by force, but rarely by reason or by virtue, and too often by superstition or despotism; by the spirit of imitation, or by the excess of liberty. The moral revolutions and the political events of each nation, the accidents or the variations of each form of government, were classed and regulated in his mind; it is thus that he discovered the origin of rights, and the influence of religious ideas; the cause of the progress of the human mind, and the succession of it's errors. He was the first among political writers to perceive the periodical order, and the necessary march, of different governments, when fortuitous causes, which he indicates also, do not retard them, and this luminous idea is equally useful and consolatory for the human species, because it exhibits to us, on one side, all the monarchies precipitating themselves towards despotism, *as the rivers lose themselves in the sea*; on the other, liberty and the republics propagating themselves on the earth, and augmenting their progress, because they are possessed of the destiny of human knowledge.'

After praising *the division of powers*, an idea so necessary for the preservation of liberty, Mr. Barere observes, that it would be wrong to dissemble, that his author is sometimes bewildered in the darkness of history, and the immensity of legislation. The theory of the three principles of government, which he establishes on *virtue, honour, and fear*, is erroneous; and he has warped the laws, institutions, and history of nations, to this system. His division of governments into republican, monarchical, and despotic, is also blamed. According to the work before us, there are only two species, 'the republican, or government of freemen, and that of subjects or slaves; the government of *one*, or the government of *many*.' Liberty, or despotism; independence

dependence, or tyranny; equality, or servitude; these are the two grand characteristics, the two grand demarcations of governments. All the republics, whatever may be their form or organization, are daughters of liberty; so, on the other hand, all the monarchies, and all the governments of a single person, are children of despotism, to which they constantly tend, or precipitate themselves.'

In part III we are told, that no sooner had Montesquieu's work appeared, than the illustrious author began to experience the united effects of calumny, satire, and persecution. It was in foreign countries, and particularly in England, that his merits were first appreciated.

The author concludes his remarks on the 'Spirit of Laws,' with the following apostrophe by posterity over the tomb of Montesquieu:

'The hour of justice is at length arrived for the first of legislators; he is no more, but his genius still inspires the laws and instils patriotism and wisdom. Ah! if it were allowed to those who stamp a character on their age, and instruct the country of their nativity, to enjoy the spectacle of their labours, and the happiness which they have prepared, what mortal would have merited, better than Montesquieu, this honourable distinction? But such is the destiny of great men: contemporary persecutions, and tardy honours, attend all those who wish to instruct nations, and defend their rights; justice and recompenses however follow them, and it is I who distribute these. I have redeemed the memory of Bacon, expiring in disgrace, and of Sydney, dying on a scaffold. I have rendered honours to the memory of Descartes banished from his country, to Colbert, disinterred from his tomb. I have avenged the wrongs of J. J. Rousseau, equally proscribed by his native and adopted country. After fifty years of ingratitude and injustice, I have now placed the *Spirit of Laws* on the legislative tribunal of the french republic, and conferred immortality on Montesquieu. Men of genius, whatever may be the fate reserved for you, by ingratitude and injustice, do not cease to enlighten the nations, to defend virtue, to serve liberty. It is not in vain, that I have created renown to survive calumny, and glory to compensate misfortune. Know that the envious die, that persecutors disappear, that calumniators pass away; your name alone is immortal!'

The work now before us exhibits incontestable marks of reading and reflection. Barere, as a literary man, affects uncommon moderation, and would appear to be a great enemy to bloodshed. He is virulent, however, when he speaks of England; and while he frequently marks his abhorrence of our government, he at times disallows the merits of our most illustrious writers. Notwithstanding this gross instance of injustice, it would be ungenerous to deny, that the author possesses very considerable abilities.

ART. XX. *The Coffee Planter of St. Domingo; with an Appendix, containing a View of the Constitution, Government, Laws, and State of the Colony, previous to the Year 1789. To which are added, some Hints on the present State of the Island under the British Government.* By P. J. Laborie, LL. D. Planter in the North of St. Domingo, and Member of the Superior Council. 8vo. 45 pages. Price 10s. 6d. in boards, with plates. Cadell and Davies. 1798.

Dr. Laborie observes in his preface, that the culture of the coffee-tree, which has not been greatly attended to in Jamaica, attained much perfection in St. Domingo, and that he has therefore been induced, by the purest motives, to communicate the result of his long experience on this subject to the english planters. We find, that this exotic, which has not been introduced into St. Domingo above 60 years, 'has in the course of time improved to such a height of increase and perfection, that the annual produce exceeded seventy millions of pounds; and the quality, though inferior to that of Mocha, where the trees seem to be indigenous, was not less perfect than that of Martinico; vying even with the coffee of the island of Mauritius or Bourbon.' 'If, then,' adds Dr. L., 'the cultivation of this rich article of commerce happens to be still in its infancy in any of the neighbouring colonies, it might be probably doing such colonies an acceptable piece of service to expose to their view, in a plain, perspicuous, and methodical manner, those processes of culture which have best succeeded in St. Domingo; and especially in that part of St. Domingo which had the earliest claims to the improvement of this valuable plant and commodity. Such is the scope of this small treatise, which (without regard to narrow ideas of national rivalry, illiberal at all times, and which ought to find place no longer in the breasts of french royalists) I was induced to undertake, from my present situation and my late engagements; and perhaps such may be my fate, that I shall make the trial of practising, amongst my new fellow-citizens, and in my newly adopted country, what I here make public for their information.'

In chap. 1 he treats of the ground, &c.; and recommends the high, interior mountains, as most proper for a settlement of this kind. We approve much of his care in advising the rearing of plenty of provisions for the negroes, such as 'yams,' 'sweet potatoes,' 'manioco,' [the *cassada* of our islands] and the plantain-tree, which we know from experience to deserve the eulogiums here given, 'as the manna of the West Indies; by far more valuable than the celebrated bread-fruit of the east.' We cannot, however, approve of his advice, to remove almost every other plant, *especially the tobacco*, which the negroes are very fond of rearing, 'although it multiplies to a vast extent, and exhausts the ground.' If deprived of this, the unhappy african would find himself bereaved of one of his greatest comforts; and surely it is shocking enough to be robbed of liberty, without being cut off from any of the enjoyments, which alleviate the wretchedness of slavery.

The following simple mode of making an oven deserves notice:

'An oven may be made at no expence, and with little difficulty, by digging a soil of clay, or of solid earth or gravel, exactly in the inward form of a common oven; beating the floor with a small rammer after it has been well levelled and moderately wetted; and shutting it with a common oven door. When perfectly dry, it must be warmed by slow degrees before baking. This, with proper care, may last for twelve months, and is capable of making tolerable bread.'

Chap. II. *Of the Settlements, &c.* Dr. L. here enters into a minute, but very necessary description of the buildings and implements. Having before recommended to plant coffee-trees, instead of seeds, he now proceeds to examine the best mode of preparing the berry.

'The business of preparation consists,' says he, 'in taking the seed from its coverings, in drying it one way or other, and in cleaning it so as to have every advantage at market. It is generally known that the merchants have fixed a mark of preference upon coffee of a certain appearance. It is thus particularly desired, that it be perfectly dry, and have a fine deep colour, termed *horn green*, a strong pleasant smell, and some brightness. Some remains of the silver-coloured membrane are also sought for in the fissure. Lastly, small coffee is preferred.

'Is this the best coffee for use? such is not in reality the case. It is matter of fact that the oldest coffee, if well kept, is the most palatable. It is, however, dull, and has a colour between red and yellow. But the reason of the preference given to the coffee of the first description is, probably, that in this state it is better able to resist the great alteration which it suffers in its passage home.'

We should have been very happy to have detailed all the particulars of the manufacture of coffee, were it not impossible to convey an idea of the various operations, without constant recurrence to the plates, that accompany the work before us. It may not be amiss, however, to observe, that the author is decidedly of opinion, that the method of drying it *in cherries*, i. e. in the skin and pulp, is far inferior to that of drying it in *parchment*, or without the outer skin. He acknowledges, however, that it may possibly be improved in both taste and flavour, by the ancient mode of preparing it. 'Yet,' adds he, 'if a planter wants to have coffee of the most perfect quality, either for himself or for his friends, he must set a-part a number of his oldest trees, and not gather the fruit till it is ripened into dryness (which, indeed is very hurtful to the trees.) I believe that the arábians in Yemen make in that manner their little harvest. The coffee, thus nourished upon the tree to the last moment, must certainly acquire every perfection it is capable of.'

Chap. III. *Of the culture of the Coffee-tree, during the several periods of its duration.*—Under this head, the author treats of the growth, the varieties, and the best modes of pruning the tree.

'Trees of different kinds are to be met with,' says he, 'one bearing small narrow leaves, a little crisped, which has been fancifully named *mocha coffee*. One, the boughs of which are stiff, and rise much above the horizontal line; but by far the best and most productive is that which bears large even leaves, and the boughs of which, naturally horizontal, are gracefully inclined by their weight. This must be exclusively preferred.

Chap. IV. *Of the government and care of the negroes and cattle.* This is a subject of much consequence, and we have been alternately pleased and tortured by the author's details.

'I come now to the New Year's day. *Nunc formosissimus annus.* This is the day, but the only one of *saturnals* softened into a cheerful orderly diversion. An ox has been killed the preceding

ceding evening, and a vast provision of victuals prepared. The cloth is divided into rations, the lots set a-part with the hats and jackets. Munificence has paved the way to festivity and affection. The morning just begins to dawn, when a hurricane of drums, of discordant shouts, and african songs, awake the master from his slumbers. When he comes forth, opening his eyes to the twilight, and his soul to benevolence, rustick compliments and whimsical wishes are poured upon him in abundance. Pardons are granted, a general amnesty takes place. The cloathing of the year is distributed, with a glass of rum, the conclusion of every ceremony of the day. They, after some frolics, go to dress themselves in their best cloaths: they return and begin to dance. Mean while the kettles boil, and the ball breaks up to give time for breakfast. The glass of rum re-animates the spirits. The dance is resumed with redoubled alacrity. The time of dinner arrives; after which they are again treated with a dram of rum. Meanwhile the sun declines, followed with a refreshing coolness, favourable to exertion. Now the goddess of mirth extends her influence over all. Every mind is gay, and every heart is dilated. Love flies around, shaking his firebrand and darting his arrows. Jack, Tom, and Dick, are hard at work with Betsy, Susan, and Anna. One outvies the other, and all contend for the praise of the day. A large croud of gazers hang upon the lively match, and every one keeps his breath in anxious expectation of victory for his friend. Tom seems to slacken—a murmur is heard around. His fair Susan, blushing if she could, is struck at the heart. A glance is darted, expressive of sorrow, shame, anger, and love. Tom finds new strength, and takes the brisk gambol a-fresh. The sparks grasp and twist their mates—make them whirl and jump with contending emulation. Then the dance rages more and more lively and swift. Every nerve is in motion—every exertion raised to the utmost. All the powers of youth and pleasure keep pace with the drums, now beating with ten-fold quickness. The croud presses round, more attentive, more silent, more anxious. The brave Jack gives Dick the trip, and poor Anna falls beneath him. At the unexpected trick, the whole gang thunders out a laughing and shouting. *Lo! the bell strikes ten.* The master comes forth, and says “friends it is enough; here is the last dram, and let us go and rest for the labour of to-morrow.” At the awful voice and solemn address deep silence follows; every body withdraws; and the ensuing night is as quiet as any in the year.

Here follows a character of the negroes:

“When one speaks of any class or description whatsoever of the human race, it must be understood he speaks in general terms, which admit of various and general exceptions. It is in those *exceptions*, that great accomplishments and great defects, that great virtues and great vices are only found.

“Thus, generally speaking, the negroe is not, perhaps, the worst species of the human race. He is an animal rational in a middle degree; tolerably good, because he is docile and timid, and because he never thinks of a better condition than what he actually enjoys, unless the thought, as well as the means of attaining, is forced upon his observation. He is little capable of
actual

actual gratitude and solid attachment ; but he is endowed with a general vague notion of right and wrong ; and, as he is exceedingly jealous of what he supposes to be his due, chiefly of what has been promised to him, he is pretty well inclined to do what he knows to be his duty. Besides, he has all the defects of people of the lowest class ; he perverts every thing to gratify his sloth, lust, and gluttony, and under these predicaments, he will be found an impudent liar. He is exceedingly attentive, and has sufficient skill to lay hold of every remission of discipline, to turn to his own advantage the weaknesses and examples of his master. He is imitative and apish, as the rest of the human race ; and as such, rather exerts himself to attain the evil which presents more present and palpable enjoyments than the good, the benefits of which are, unfortunately, almost always more abstruse and remote.' Instead of candidly confessing, that all, or the greater part of the defects incident to negroes originate in slavery, the author proceeds thus, as if it were a beast, and not a human being, he now treats of :

' Such nearly, and in a general view, is that creature whom we are forced to keep in his *natural* state of thralldom, in order to obtain from him the requisite services ; because, it is now proved by experience, more decisively than by speculative reasonings, that under a different condition he would not labour, unless to remove actual wants, which are few and small in the West-Indies.'

Dr. L. insists on the propriety of confining the negroe entirely to the estate to which he belongs ; he deprecates ' the hurtful vanity of making him rich ;' he wishes to prohibit him from either keeping or acquiring hogs, cows, or mares, and he is a violent opposer of frequent manumissions.

Speaking of ' discipline and punishments,' he very prudently says, that ' particulars would be too disgusting.' We hear, however, of flogging, and carrying a chain or collar ; and of whips, the knots of which have been dyed in the blood of former victims !

We are told in the appendix, that the population of the colony, in 1789, may be supposed to have been,

| | | |
|-------|------------------|---------|
| About | Whites | 40,000 |
| | People of colour | 32,000 |
| | Slaves | 500,000 |

At the same period, there were 431 plantations which produced clayed, and 362 brown sugar, 3,117 coffee and cocoa estates, 789 cotton, and 3,150 indigo ditto.

The amount of clayed sugar exported is estimated at 47,516,531 lbs. ; brown ditto, at 93,573,300 lbs. ; coffee, at 76,835,219 lbs. ; cotton, at 7,004,274 lbs. ; indigo, at 758,628 lbs. ; and rum, at only 598 hogsheds. The small quantity of the last article will create some degree of surprize, more especially as it appears, that 4,265 hogsheds were exported in 1786. This will cease, however, in some measure, when the reader is informed, that prodigious quantities of molasses were smuggled, and that the greater part of the rum made was consumed in the island.

The english planter will receive many useful hints from this work, but the englishman, whose income does not arise from the miseries of his fellow men, will read some passages of it with horror. It would be injustice, however, to omit, that the author inculcates

culcates good treatment to the slaves, on the same principles that he recommends it in respect to horses, mules, and oxen—benevolence and interest. It is easy to discover, however, that, in a country where unlimited power is possessed by *whites over blacks*, there is but a step from the possession to the exercise of despotism, and that the precept will have but little influence on the practice.

This volume contains several marks of a foreign idiom; but it is said to be written by a frenchman, and as such, is entitled to praise rather than censure.

BIOGRAPHY.

ART. XXI. *The Lives of the English Regicides, and other Commissioners of the pretended High Court of Justice, appointed to sit in Judgment upon their Sovereign, King Charles the First.* By the Reverend Mark Noble, F.A.S. of L. and E. Rector of Barming, in Kent, and Domestic Chaplain of George, Earl of Leicester. In Two Volumes. 8vo. About 380 pages each. Pr. 12s. in Boards. Stockdale. 1798.

WHETHER we consider the time at which it is published, or the spirit in which it is written, this evidently appears to be a mere party work, huddled together on the spur of the occasion, and every where abounding with allusions to recent transactions. It is dedicated 'to the regicides of France.'

'Preparatory to the murder of your own gracious sovereign,' says the author, 'you printed the mock trial of our unhappy monarch. You will now also see, as a prelude to your own fate, that of king Charles 1.'s judges. Gentlemen,' adds he, 'you may learn from perusing these volumes, that if any of you, actuated either by a sincere repentance, by a real wish to stop the farther effusion of gallic blood, or desire to procure your pardon, (and) the enjoyment of what you have obtained, you may, like some of the english regicides, make your peace by tendering your influence in bringing back your KING. By doing which, you can only escape having your names loaded with all that detestation which has attended such of these, your wicked preceptors, who neglected the only means of averting so dreadful a misfortune. Wishing you the spirit of repentance, and that so sincere and effective as to obtain the pardon of God and man, of your exiled virtuous sovereign, and of the king of kings—in doing this, I cannot better evince to you, that though I detest your crimes,

'I am gentlemen,

'Your real friend,

'THE AUTHOR.'

In the preface, we find more about the 'regicides of France,' and also hear something 'of an abandoned faction at home, who are linked with them in interest and affection.' Considering that this heinous charge, unsupported by the least colouring of fact, comes from the pen of a clergyman, it must be allowed to be wonderfully *charitable!*

'In

'In writing these lines,' adds he, page ix, 'I have separated the man from the crime: I have traduced none, how guilty soever; I have spoken from the plainest facts. I have written of them not from what their enemies have given us, but chiefly from the public records, from state records, from such authorities that cannot be called in question. To give my authorities to every circumstance would have been useless; such who have read my memoirs of the Cromwells, will see whence I have taken my materials; and to what appears there may be added many topographical and other books. It may here however be remarked that the authority is often given in the body of the work.'

'Some of the commissioners of the high court of justice, as it was impiously called, have been noticed in the Cromwell memoirs; what is here given of them, is mentioned only, to make the present volumes the more perfect, unless information could be detailed, and which often is the case. These characters now offered to the public, include, with these in the work just spoken of, most of the remarkable ones which occur amongst the republican party during the usurpation.' 'These kingdoms,' it is added, 'were ruined by religious fanaticism, by hypocritical pretences to piety. France by an open contempt for all revelation. Let us guard our religion, our laws, and our country, and then we may bid defiance to hosts of canting devotees, and legions of pretended philosophers.' After such a severe invective against *canting*, we were somewhat astonished to find the reverend author falling immediately into something very like what he affects to condemn: 'Let us,' continues he, 'be content with enjoying the RIGHTS OF THE GOSPEL, and the just and equal laws of the land, and never barter them for the tinsel decorations of the modern regicides, nor the sanctified profligacy of the former ones. Let us be content with God's mercies to us a favoured people, and strive by holiness and virtue, to merit still higher.'

The first volume commences with the life of the lord president Bradshaw, descended originally from a very ancient and respectable family in the county of Lancaster. After mentioning his conduct in the high court of justice, and the favours conferred on him by the parliament, the author continues thus: 'Hitherto he had proceeded in a career of power and splendour, wealth and consequence, that astonished all, and probably surprised none more than himself; but when Cromwell seized the government, a very different scene presented itself. None could be more obnoxious to Oliver than the man who had sat in judgment upon his liege lord, to whom, on every account, he owed allegiance. What was a usurper to expect from such a character? Bradshaw, who had violated the most sacred duties, to cut off his lawful sovereign, and change the government, could ill brook the idea of having a superior placed over him, who by birth was little more than his equal. He was sensible too, that he must appear odious in the eyes of a supreme magistrate, who would always suspect him; nor could he be pleased to see another eclipse him in pomp and splendour, the glare of which had greatly attracted his attention, and of which he was not a little vain.' The motives here attributed to Bradshaw are the mere suggestions of Mr. N.'s brain, and not likely to originate in the bosom

bosom of a man, whose attachment to his principles must be allowed by all parties, and an idea of whose intrepidity and independence may be gathered from the following passage: pa. 58.

'The protector expected every homage and attention from the highest as well as the lowest, and insisted upon every one taking out a commission from himself, if they chose to retain their places under the english government; but when the lord president appeared, he absolutely refused, alleging, that he had received his commission, as chief justice of Chester, to continue *quamdiu se bene gesserit*, and he should retain it without any other, unless he could be proved to have justly forfeited it by want of integrity; and if there were any doubts upon it, he would submit it to trial, by twelve englishmen; and soon after set out on the circuit without waiting farther orders; nor did Oliver think it prudent to prevent or recal him, as he had said nothing but force should make him desist from his duty.'

Instead of blaming such a gross outrage against humanity, the reverend author, very calmly says, pa. 63. 'Notwithstanding the distraction of the times, he was buried with great pomp, in Westminster-abbey, from whence his body was dragged, at the restoration, putrid as it was, to be exposed upon a gibbet, with those of Cromwell and Ireton. Had he survived a little longer,' it is added, 'he would have paid the forfeiture of his life for his then unparalleled wickedness.'

Sir John Bouchier, knt., in the phraseology of our author, 'was of a knightly family.' 'After that great national misfortune, the violent death of the king, he became one of the chief rulers of the nation; and in 1650-1, he was elected a member of the council of state. Being a rigid independent and republican, he was very dissatisfied with Cromwell's usurpation, who, to keep him quiet, made him one of his committee for the west riding of Yorkshire. He just survived the restoration, but on account of his age and infirmities, obtained permission to remain a prisoner in the house of his daughter. Had he lived, his life would have been forfeited; but happily he died where he was, in a sort of energy to defend the action, which his relations saw in its proper and odious light; and whilst they were persuading him to repent, though he had not moved for some days before, he got up, and having said "it was a just act, and all good men will own it," he calmly sat down and expired. He therefore escaped the pain and shame of a public trial, and perhaps execution; but as his name was inserted in the act of parliament attainting him with the other regicides, his fortune, whatever it was, became lost to his family.' It was a common practice at this period, as in the case of sir John D'Anvers, Richard Deane, esq., and others to insert the name of a *dead republican*, as if he had been alive, in order to cheat his heirs of their property: it is alluded to here; and confessed, perhaps reluctantly, in many other parts, but it is nowhere blamed by the author. In the very next page, speaking of sir B. Bouchier, knt., son of sir John, he takes occasion to say, 'that king Charles II, with all his ill qualities, possessed mercy in an eminent degree.'

There were two great men, of those days, whose characters are perhaps the most unpotted of any in english history; and we scarcely thought

thought, that a writer of the present times would have been so illiberal as to calumniate them. Mr. N. allows Ludlow, indeed, to have possessed 'great abilities,' and 'unimpeachable integrity in his duty to the public;' yet he conjures up an ideal charge against his memory, bottomed on his own gloomy suspicions, and entirely unsupported by facts. We shall transcribe the two passages here alluded to: Vol. II, p. 26.—'Convinced that the republican cause was lost, he withdrew to his own house, &c. Though he had gone to his estate by devious roads, yet, when he got there, he openly shewed himself, and at Maiden Bradley, he held a court at Yarten field, to raise what money he could amongst his tenants, by filling up leases, and changing lives; he went from thence to his manor of Knoyle for the same purpose; *which was not acting strictly just*, as he knew that by the return of the king, which evidently would soon take place, those from whom he had procured money, must, in all probability, be great sufferers; and as the borough of Hindon voluntarily at this time chose him one of their representatives, and it was partly in the manor just spoken of, it shewed a want of true generosity, in thus sacrificing men who had given him the most decided proofs of their confidence.' But were these men actually *sacrificed*? The affirmative, which is here wantonly asserted, ought to have been first proved. The ministry of Charles II, with all their eagerness after spoil, did not stoop to such petty depredation as would have resulted from the robbery of leaseholders, and copyholders.

p. 28.—'As he was ordered to surrender himself with the others of the king's judges, he applied to several whom he had supposed were his friends, for assistance and protection; but the cause of his disgrace had rendered him so hateful, that he found few who chose to do him the least kindness. Mr. James Herbert, a member of the convention parliament, at length promised for his appearance until he gave a personal security. The method he procured sureties was *artful, and no way more honourable than his behaviour at Hindon* had been; for he selected for this purpose his uncle colonel Thomas Stradling, a royalist of broken fortune, who had been almost ruined by an engagement he had made to pay his brother sir Edward Stradling's debts; colonel Edward Sutton, who had been knighted since his majesty's return, but had no other estate but in right of his wife; Mr. Etherington, who from having a considerable estate, became worth nothing; and Thomas Ashton, citizen of London, who had been a taylor, and was then in great poverty; colonel Sutton was prevented by an arrest, attending; the others receiving a little money, were well pleased with the business, as he tells us; and by *subjecting them to imprisonment at least*, he was enabled to withdraw, and as he pretended with honour to himself*. But were they

* On recurring to the 4to edition of Ludlow's Memoirs, it will be seen, that the accusations of Mr. N., who himself is a very confused writer, are often extremely incorrect. It was at Yarden field, and not *Yarten field*, that lieut. gen. Ludlow held a court. The money was not raised by 'filling up leases,' &c., but by 'filling up estates.'

they actually subjected to imprisonment? or did they experience any disagreeable consequence whatever? We apprehend not; and if any proof of this kind had come to the knowledge of the author, he would have been happy to have supported his charge by a recital of the fact.

In his attack on the character of Sydney, he is obliged to travel as far as Sweden, in order to find matter of accusation: p. 252.—He [Algernon Sydney] afterwards in other letters speaks in the highest terms of Charles x, king of Sweden, who died while he was a plenipotentiary at the northern courts, saying, he must confess his majesty had such qualities, as he loved and admired, though he knew his errors also, and he had a sincere wish to serve him, as far as his powers extended; and he thought it a great honour to do, what such a prince should acknowledge to be an obligation. The monarch expressed his sense of this kindness only four hours before he died, which was a farther inducement for him to behave with attention to the welfare of his infant son, and the very virtuous widowed queen; and he expressed a hope that his majesty would not, nor any else resent it; though it was taken up with great bitterness, by the dutch. Yet, in an addition to the last of the letters, which he writes upon this subject, he makes, *what in any but a republican would be esteemed an infamous offer of assisting Denmark, to utterly depress this very queen and her son, and it could be done only to gain favour with a court which, then, and ever after, he affected to despise.*

As the above quotation has no reference annexed, the question becomes extremely doubtful to such as do not possess the means of detection. The 'Sydney Papers,' however, afford an ample opportunity, for that purpose, as does also the 4to copy of 'the works of Algernon Sydney.' On referring to the latter, appendix p. 20, it will be seen from a letter, dated july 14th 1660, that the 'infamous offer of assisting Denmark, to utterly depress this very queen and her son,' was a proposition calculated to protect Sweden by means of the guarantee of Charles II, and consequently to secure the tranquillity of the widow of Charles x and her infant, during the minority of the latter.

The sacrifice of 'as much land as came to about one hundred and thirty thousand pounds sterling' was just in itself, as the island of Bornholm had been seized in consequence of the aggression of the late king; and necessary, because the death of this warlike monarch had entirely changed the face of public affairs. That this was really the case will be unequivocally demonstrated from a letter dated Copenhagen, february 22, 1659-60, consequently written many months before the one to which the author wishes to affix the stigma of criminality, and what is still more unfortunate for him, even during the existence of the commonwealth.

estates.' See Ludlow's Memoirs, 4to edition, p. 367. Again p. 28, Mr. N., speaking of the sureties, says, 'they were well pleased with the business,' but on reference to the Memoirs, p. 388, it will be found, that it was with 'the money' they were well pleased.

A. Sydney

* A. Sydney to his father Robert earl of Leicester.

* My lord,

* I send this to your lordship by our secretary, whom we have dispatched unto the parliament and council, *with the news of the king of Sweden's death*, and to receive such orders, as upon the representation of the state of affairs here, the parliament will think fit to send upon *so great a change, as this is likely to bring unto all these northern powers of Europe*. I think never any prince had so many and potent enemies as he, that did so well defend himself against them, with a small strength; his greatest was in his own industry, wit and courage; and I make no doubt but they will grow as insolent after his death, as they were fearful and humble to deal with him singly, and will express their rage and hatred against the young king and his mother, which could never hurt him, unless when multitudes assembled on all sides to assault him.

* I have of late thought we should speedily have a peace here; I hope this will not retard it, *but the conditions will be less for the advantage of Sweden.* App. p. 8. Unluckily for 'the very virtuous widowed queen and her infant son,' the commonwealth of England was dissolved, and Algernon Sydney's powers annihilated, else they would have been powerfully protected; and surely 'her majesty,' instead of being 'utterly depressed,' must have felt greatly comforted, if a powerful confederacy could have been dissipated, the resentment of a king of England appeased, and his protection obtained, by such a paltry sacrifice as that alluded to.

In respect to the charge of Sydney's wishing to obtain the favour of the court by dishonourable means, it need only be replied, that both his life, and death, equally vouch the independence of his character; and this can receive but little additional testimony from the following postscript to a letter written by him to his father at the very period alluded to, it being dated Copenhagen, may 22, 1660. 'I do not say any thing of my own intentions, in relation unto the changes that are fallen out already, or the other that are daily expected. The truth is, I know them not, the business is too difficult to judge of at this distance, especially not knowing what will be in my power, or choice. If I do not receive new orders, I shall return speedily home, and shall then follow that way, which your lordship shall command, and my best friends advise, *as far as I can without breaking the rules of honour, or conscience, which I am sure will never be expected from me, by your lordship, nor those whose opinions I consider.* While I am here I serve England, and will, with as much care and diligence as I can, endeavour to advance its interests, and follow the orders of those that govern it. I reserve the determination of other points to counsels upon the place.'

We have thus endeavoured to rescue the memory of a man, who has always been considered as an honour and ornament to his country, from another foul stain attempted to be cast upon it. It has ever been his fate, to be aspersed by the enemies of liberty. During his residence at Rome, he was by some called a 'papist'; by Plunkett, an irish priest, he was termed an 'atheist'; and sir John Macpherson, since that period, has laboured hard to prove, that he was a *penisoner of France!*

So much for misrepresentation. The errors in this work are equally flagrant. We shall point out one or two: Lieut. gen. Ludlow did not repair to England by *stealth*, in order to proceed against Ireland, in the reign of William, as is insinuated vol. 11, p. 3, but by *invitation*; and he was obliged to retire, not from any animosity on the part of his majesty, but in consequence of the motion of sir Edward Seymour, 'to address king William, to order a proclamation for apprehending general Ludlow.' Ludlow's Mem. p. viii and ix, pref. to 4to. ed.

In the account of Mr. Scott, vol. 11, p. 173, it is said, that this gentleman, who was so basely used, did not 'insist, on his trial,' that he was entitled to the benefit of the act of indemnity; now, on reference to p. 190, it will be found, that the contrary is the fact:

'[Prisoner] 'I do plead and claim that I am within the compass of several pardons, and desire council in that particular; I do come within the compass of his majesty's pardon.'

'Lord chief baron. If you had not gone on to matter of justification, you might have been more heard to this of PARDON; but after a justification, then to come for a pardon, which implies a confession of guilt, they are contradictory; I must tell you, we are now upon point of law; *that proclamation, I doubt not, but his majesty will unavoidably make good, &c.*' Notwithstanding this, Mr. Scott was actually executed, at Charing-cross, to the utter dishonour of the royal word, and in express violation of the proclamation of october 17, 1660; he was also prevented by the sheriff from speaking on the scaffold.

It is painful to perceive, that the occurrences in our history, now a century and a half old, cannot be treated of without a degree of malignity, ignorance, and misrepresentation, that would disgrace an inquisitor.—It is but a short time, since the memory of Mrs. Macaulay (the historian of that period) was traduced by a jew, and now a christian divine steps forward in the unworthy office of blackening the fairest and most honourable character in the british annals.

It would be unnecessary to say a single word concerning either the language or arrangement of this work, as the quotations we have given speak for themselves.

ART. XXII. *Authentic Memoirs of the late Mr. Charles Macklin, Comedian. In which is introduced a Variety of Particulars hitherto unknown to the Public; together with Notes illustrative and explanatory.* By Francis Asprey Congreve. 8vo. 60 pages. Price 1s. 6d. Barker. 1798.

We are here told, that Macklin, according to the most authentic documents, drew his first breath in the barony of Innishoven, one of the northernmost districts of Ireland, in or about the year 1699. His biographer adds, 'that the family of the Maclaughins (which was his former name,) was originally highly respectable, and famous for their unfortunate attachment to the Stuarts,' and he treats the story of Macklin's being unable to write until he was forty, as a 'calumny,' for he 'derived some assistance from his family, and was not entirely the *superfluity* of his own advancement in life.'

The

The adventures of this veteran of the stage are afterwards detailed, and his different avocations as actor, author, tavern keeper, teacher of declamation, &c., particularized. His fatal dispute with Hal-lam about a wig, and his victory over Quin, in consequence of a contest about a pair of red breeches, are also remembered; in short, we are presented with a summary of the life of this 'man of the last century,' until the 11th of July, 1797, on which day he died at his lodgings in Tavistock-row.

The following quotation, which bears evident marks of error and inadvertency, will naturally produce a smile on the cheek of every man, who has seen Mr. Fox or Mr. Macklin:

'In his person, Mr. Macklin was rather above the middle height, not corpulent, but of a robust make of body; the lineaments of his countenance were strongly marked and highly expressive of sensibility; his complexion was cadaverous, and much resembling that of the Right Hon. Charles James Fox; his friend Fielding, who may be allowed to be a judge of physiognomy, has characterised him under the title of "that four faced dog Macklin;" there certainly was an austerity, if not moroseness, in his face, which, however, seemed to change into complacency on a closer inspection *; he was remarkably upright in his stature both on and off the stage, and disdained all that "twining of arms and tripping of legs, &c.," which modern actors make use of to aid their delivery.'

ANTIQUITIES.

ART. XXIII. *Reliquiæ Divi Andreae, or the State of the venerable and primitival See of St. Andrews; containing an Account of the Rise, Advancement, Dignities, Honours, Jurisdictions, Privileges, and Revolutions of this ancient See; and of the Church Benefices of old belonging thereto, and of late annexed thereto; in the Kirks now belonging to the same, &c. with some historical Memoirs of some of the most famous Prelates and Primates thereof.* By a true (though unworthy) Sone of the Church. St. Andrews, printed by and for James Morison, Printer to the University. 4to. 256 pages. 3 plates. Price 10s. 6d. London. Johnson. 1797.

THIS account of the 'venerable and primitival See of St. Andrews' is very justly said to be written by 'a true sone of the church.' No pluralist of the present age is a greater enemy of ecclesiastical reforms; no dignified clergyman more zealous to stigmatize his opponents with the crimes of 'sacrilege, schism and rebellion.' We rejoice, however, that the work is rescued from obscurity, as some parts of it may prove entertaining to the antiquary, and the whole will be eminently acceptable to such as, either by

* * A most striking likeness of him, engraved by Condé from a painting of Opie's, is prefixed to his "Man of the World," and "Love-a-la-Mode," published in 1792. The profits accruing from these pieces, amounting to no less than 1582l. 12s. were laid out for his own immediate support in an annuity of 200l.

local connexions, or attachment, may wish information relative to the early history of St. Andrews.

We shall begin our review, by transcribing the advertisement prefixed to the volume:

' The following work was written by Mr. George Martine, of Clermont, who seems to have held some office, probably that of secretary under archbishop Sharp. A manuscript of it, acknowledged to be a copy, was given some time ago to the library in this university. Another manuscript copy of it has been found in the Harleian library. A third is in the possession of the reverend Dr. Adamson, professor of civil history here. As these three copies were found, upon comparison, to vary considerably from each other; and as the university copy is said to have been transcribed from an original, in the possession of David Martine, of Edenside, esq., the representative of Mr. George Martine, the editor applied to Mr. Martine, who readily furnished him with his original manuscript, from which the following pages are accurately printed, preserving not only Mr. Martine's style but his spelling; both of which had been much altered in the other manuscripts. It will appear a curious specimen of the state of the language at that time, that in the writing of an archbishop's secretary, the same word is differently spelt in different places. The university copy, as well as Dr. Adamson's, contains some sentences, and much curious matter that do not occur in the original; these, the editor thought worthy of preservation, and they are inserted in their proper places between brackets. The editor intended to have given a number of notes, explaining several local particulars, but he soon found that these would have been so numerous as to have greatly exceeded the book itself: he has therefore inserted only a very few.'

Chap. 1 contains an account of the ' heathenish priests in the isle before christianitie.' The first of these were the *bards*, at once poets and singers ' musically reciting the praises of great men, using instruments to that purpose, 'especiallie the * nablum, which had thirteen strings, and was played upon with the fingers, and the *cynira*, which had ten, and was played upon with a quill, or other thing; none of which was the harp, as some have conjectured. The bards at first sung of the essence and immortalitie of the soul, the works of nature, the course of the celestial bodies, the harmonie of the spheres, the praises of the gods, and the virtues of great men: yet, according to Buchanan, they wanted letters.' He complains, however, that they at length degenerated, ' for,' adds he, ' they gave themselves up to the making of mystical rhymes, and to magic and necromancie. To our fathers time and ours something remained, and still does, of this ancient order. And they are called by others, and by themselves, jockies, who go about begging, and use still to recite the *sluggornes* † of most of the true ancient surnames

* * Aylet Sommes Antiq. Britan.'

† Sluggornes, slughorns, are watchwords, or *cris de guerre*, as the french call them. Every family or clan has its own, which

names of Scotland from old experience and observation. Some of them I have discoursed, and found to have reason and discretion. One of them told me there were not twelve of them in the whole isle; but he remembered when they abounded, so as at one time he was one of five that usuallie met at St. Andrew's.

The next religious order of priests was the *druids*, who 'supplanted the bards and put them out of request, yet retained the most useful of their opinions, as the immortalitie of the soul, adding thereto its transmigration.' Of their two primates, some say, that one resided in the Isle of Man, the other in Anglesey; others, that there was but one head. This primate was constituted by election. The druids were judges of all controversies, 'private and public, civil and criminal; and sometimes punished the governors themselves. They had among them a kind of excommunication, as their greatest and most grievous punishment; and those so punished were incapable of honourable offices, and were excluded from the benefit of law to their estates.' 'The name of druid continueth still,' adds he, 'among the irish and scottish highlanders, for not only in the histories and romances written by their senecios or shannachies, mention is made of an enchanted horn, called by them corn druidheacht, ancientlie in use in those parts. But the translator of the New Testament into irish, Matth. ii. 1. renders magi by druids; and, Acts viii. 9. Simon Magus is called Simon the druid; and it is said that he wrought druidh, i. e. forcerie. Acts xiii. 8. Elymas the forcerer is called druidh.' The author does not think, that the flamens and arch-flamens of England, 'got anie footing in this part of the island called Scotland.'

In chap. 11 the author allows rather reluctantly, that England was converted to christianity before Scotland; however, 'not long after (i. e. within twentie-two years, as some englishers grant) came the christian faith into Scotland.' 'And I desire it may be observed, that of all the nations in Europe, there is not one but hath afforded more renegadoes from the christian religion to the jew and turk than Scotland, it being a rare thing to hear of a renegado scot, even in any age; and yet they are as much and as often rambling about the world as others.'

The following monkish story, which is intimately connected with the subject of this work, was undoubtedly believed by many at a former period, and Mr. Martine is careful not to discredit it's authenticity:

is either descriptive of the family surname, or of the family seat, or of the place of rendezvous, where the clan was to assemble in time of war. The Mackenzies have for their slughorn (or slogan, as it is pronounced in the southern counties of Scotland) *Tulloch Aird*, which is the place where the clan meets. This word or cry was pronounced every where by a person carrying a cross of wood burning at each end, or a fiery cross; by the sight of which, and by the slughorn or war cry, all the individuals of the clan were advertised to meet at a certain place. A hand carrying a fiery cross, is borne in the arms of some of our old families, as the Macleans. Editor.'

‘ During the exile of the scots, after their great overthrow at the water of Downe, in Carrick, where king Eugenius the first was killed (albeit Bede makes it later) one Regulus, a greek monk, living at Patral, a citie of Achaia, by whom the reliëts of St. Andrew the apostle were preserved and kept, about the year 370, (but according to Dempster, in the year 365, in his apparatus, p. 64.) was warned in a vision by night (three nights before the emperor Constantius came to the citie with a purpose to translate these reliëts to Constantinople) to goe to the shrine in which these reliëts were kept, and to take out thereof the arm bone, three fingers of the right hand, a tooth, and one of the lids of the apostle’s knees, which he should carefullie preserve, and carry with him to a region towards the west, situate in the utmost parts of the world. Spotswood names the country Albion. Regulus, at first, troubled with the strangeness of the vision, after a little time resolved to obey: so putting the reliëts in a litle box, he went to sea, taking companions with him, Damianus a priest, Gelasius and Tubaculus two deacons, eight heremits, and three devoted virgins, whose names are expressed in sundry ancient records, says Fordun in the Scoti Chronicon, lib. II. cap. 59, 60, 61. See them in Usher, p. 656; and the Liber Passetensis, lib. ii. cap. 47, as cited by the manuscript of the bishops and archbishops of St. Andrews.

‘ After they had with much toyle and hazard passed through the Mediterranean sea, they coasted along France and Spaine, and after long travel fell into the german ocean, where they were long tost with grievous tempests till at last by force of a storme, the ship was driven into the bay, near the place where St. Andrews now stands, and there split asunder on the rocks; but Regulus and his companie were all brought safe to shoare, having nothing left them but the reliëts, which they were carefull above all things to preserve.’ The ‘ Pights,’ some of whom had settled at the place now called St. Andrew’s, flocked around this holy company, and Hergustus, their king, bestowed on them all the lands of the neighbouring forest, with ‘ all the men dwelling therein, says the manuscript, and his own palace, says Spotswood and Leslie; and neare thereto erected a church, the same whereof, (with the steeple yet entire) we see a pairt yet remaining on the south east side of the ruined cathedral (built many years after) called to this day, the church of St. Rewle.’ According to Boethius, ‘ the christian priests called culdei first began at St Andrews.’

Chap. 111 treats of the bishopric of St. Andrews, and we find that Robert, prior of Scoon, was chosen bishop in 1122; in the preceding chapter, we learn, that, among other privileges, the archbishop was empowered ‘ to cause a croce to be carried before him, except it be in Rome, or where the pope or his legate is using the “ insignia papalia,” which are, “ vestes rubea, palafraedus albus, fraenum & calcaria deaurata.”’ Patrick Graham was the first prelate of this see, who procured the titles of primate, archbishop, and metropolitan.

Our author is very anxious to point out the ‘ judgments,’ that have fallen on those who procured church lands, even by fair purchase. In page 208 he expresses himself as follows: ‘ the vicars of

of St. Andrews of old had belonging to them a dwelling house and a large yard on the north side of the north street of St. Andrews, near the Fish Cross, which was thereafter purchased by James Lintoun, and Margaret Taylor his wife, who repaired and rebuilt the house with stones taken out of the foundation of the cathedral church, above eight years agoe. Their names and the year of their reparation are yet to be seen on the windows; but their grandchild and her heirs are put from it for his debts; and he was forced to sell the house and yards to one of his creditors, whose air could not keep them; and it seems whoever gets them prospers not. *Causa patet.*

Of the prelates of this see, the most famous were Walter Traill, of whom Clement vi said, 'that he deserved better to be pope than bishop, and that the place was better provided than the persone;' Henry Wardlaw, who 'first opened the public schools at St. Andrews anno 1411;' and James Sharp, 'murdered may 3, 1679, in Masgask muir, about three miles from his own house, by nine religious ruffians and hellish assassins.'

The plates are well executed, and the west view of the cathedral is admirably calculated, by it's fidelity, to recall the remembrance of the venerable ruins.

NOVELS.

ART. XXIV. *Emily de Varmont; or Divorce dictated by Necessity; to which are added the Amours of Father Sévin.* From the French of Louvet. 3 Vols. 12mo. 681 pages. Price 10s. 6d. sewed. Kearsley. 1798.

THE production before us, from the pen of Louvet, is said to have had 'considerable influence in producing two memorable decrees of the NATIONAL CONVENTION,—the one authorizing DIVORCE,—the other allowing PRIESTS TO MARRY.' We have felt ourselves, we confess, somewhat disappointed in the perusal of this novel. The 'necessity,' which 'dictates' the divorce, in the instance adduced, is of too *singular* a nature to apply in any degree to the general question respecting the morality or expediency of the decree. The story appears to us extravagant and improbable, the characters too much in extremes, and the manner somewhat cold. A mother and a brother might be found, under the old government of France, who, to enrich themselves with their spoils, were eager to consign to the tomb of a cloister two amiable, unoffending young women: but such a monster probably never existed, as the brother portrayed by the pencil of Louvet. 'A generous youth, an *élève* of her father, snatches, without any motive of passion, Emily de Varmont from the *living death* to which she had been destined, by making her his wife, and suffers an acknowledgment to be extorted from him, by the brother of his mistress, for the sum of two hundred thousand crowns, as the lady's marriage portion, which she never received. A law existed under the monarchy in France, that the fortune of the wife, dying without issue, should be refunded to her family. Young Varmont, a man of rank and education, instigated by motives of avarice, thirsts for the blood of an innocent

cent and meritorious sister, and to effect his barbarous purpose is guilty of the most horrible atrocities—blows up with gunpowder a vessel in which Emily was a passenger, endangers by the conflagration a large fleet of ships, cuts off the hold of his victim, who having escaped the fire by throwing herself into the waves, clings to a boat in which the incendiary was hastening from the scene of destruction, and re-plunges her in the ocean: repeatedly saved from his savage persecutions, as by a miracle, he pursues her with relentless ferocity, till, at length entangled in his own toils, he expiates his crimes by a violent death. Such is the outline of a story, that mocks probability, and at which humanity sickens. The '*Amours*,' or, more properly, the narrative of *father Sévin's* unfortunate passion, is far more interesting and natural, and well calculated to expose the insult and absurdity of imposing on any profession of men a violation of the laws of nature, laws superseding the artificial distinctions of society.

VOL. II, P. 17.—'My father,' said this good priest, 'somewhat more attentive to worldly honours, is quite in an ecstasy to think that the loftiest heads in the village bow to his son. I am the constant theme of discourse with both my parents, and they never speak of me but with pride, admiration, and respect. "The reverend father Sévin!" a fine title, to be sure! But how would the poor simple pair be astonished if I were to take the trouble of convincing them that the reverend father Sévin would have enjoyed a much greater portion of content and happiness in the obscure and laborious employment of his forefathers!—I grant, indeed, there is no great labour in muttering over a few prayers in latin—a language, in which I may safely commit a thousand blunders without fear of detection, since none of my parishioners understand a syllable of it: nor is it a difficult task to hold forth once a week in that convenient rostrum, where the orator enjoys the prescriptive right of never arguing wrong. And besides, I conceive that such of my brethren of the cloth as are, like me, the offspring of village parents, feel their vanity wonderfully flattered by those marks of profound respect, which they receive from those who before were their equals, or even their superiors—and that they are equally gratified with the more useful honour which they enjoy, of periodically taking their seat at table with the squire's lady. But these enjoyments, which may truly be called artificial—these lesser pleasures annexed to our station—are they not too dearly, too cruelly purchased by the sacrifice of those real pleasures to which nature every day invites us—but of which we are bound constantly to repress the desire, and avoid the opportunities? For, where can you find a priest so utterly dead to all the passions incident to human nature, that he can, without an inward uneasiness, publish the banns of marriage,—can listen without emotion to the confession of a handsome young woman's frailties,—and, ever ready, by virtue of the matrimonial formula, to unite two lovers in the bands of wedlock, can, without feeling his heart corroded by envy at their happier lot, thus grant to all comers a permission the most charming and desirable, which the poor unfortunate wretch does not himself enjoy?'

P. 21.—‘ The obligation of vows must be held inviolable: and mine—however severe the struggles and combats they may cost me—shall be religiously observed until that day, to which I cannot help looking forward,—that happy day, when I shall be released from them by a law the most humane that ever was enacted. In the mean time, you must indulgently bear with the complaints which suffering nature dictates; and permit me to reveal, in your hearing, the same sentiment, which in spite of myself I cannot help disclosing to all around me: in a word, prepare yourself to listen to me with patience, when, fifty times a day, I repeat my favourite phrase—“ priests ought to be married.”’

One little incident, characteristic of this amiable parson, we cannot forbear to subjoin.

P. 23.—‘ We had passed some hours in the garden—I, in tying up the straggling branches to the stakes and treillis—he, alternately handling the spade and the rake. The pure air, the exercise, and the heat of the day, had together contributed to excite his ardent thirst and keen appetite. We were now seated at table; and you would have imagined, that he alone was ready to devour for his own share the dish of vegetables which was prepared for our joint repast, and to empty the bottle which he had uncorked. Suddenly, however, instead of filling his own glass, he asked me if I liked wine. Almost displeased at my answer, he protested that I was to blame in never drinking any, and that he himself had good reason to like it. “ Nevertheless,” said he, “ I tremble at the idea of being reduced on the present occasion to drink nothing but pure water. On the slightest indisposition of the inhabitants of great cities, they are immediately put upon a low regimen; and that is right: but it is good nourishing broth and wine that my peasants require, who are never sick but through excess of fatigue and inanition. And as there is,” continued he, pointing to the precious bottle—“ as there is in the village a poor valetudinarian, to whom this is absolutely necessary,—does it not clearly follow, that I am in duty bound to resign it to him,—I, to whom it would be a superfluous luxury, since, thank God, I enjoy perfect health? Go, therefore, Juliette,—inquire for the cabin of Lucas the weaver:—go—let him receive from your hand this salutary present. By your appearance, your language, the value of your gift, his wretched family will think you, at the very least, an angel come down from Heaven to their relief. But do you, my child, decline the honour of an apotheosis, and modestly acknowledge that you are but a mortal,—and, what is worse, the niece of the poor priest who sends you.”’

The translator appears to have executed his task with fidelity, the style is in general unaffected, and free from french idioms. In page 29, ‘ till then I will have them to be respected,’ is a phrase scarcely english.

ART. XXV. *Moral Tales: Consisting of the Reconciliation, a Sketch of the Belvoir Family; a fairy Tale in the modern Stile. Clementia and Malitia, a fairy Tale in the ancient Stile. Charles and Maria, a Novel, founded on Fact. The best Heart in the World, a Novel, the Offspring*

Offspring of Fancy. By Joseph Moser, Esq. Author of the *Turkish Tales*, and *Hermit of Caucasus*, &c. &c. In 2 Vols. 12mo. 511 pages. Price 7s. sewed. Rivingtons. 1797.

THESE tales are intended to serve the cause of virtue. Their morality is of the old school, but somewhat questionable, and somewhat perplexed.

Vol. ii, p. 51.—‘There is no duty,’ says our author, ‘more frequently urged, or more strongly inculcated, by the tenets of religion, the principles of morality, and the general voice of nature, than that of obedience to the authors of our being.’

‘The commands of parents have in all ages and nations been deemed a tie inferior only to those of the Almighty; but then it has always been presupposed that those commands have had their foundation upon reason and religion; that they have not been dictated by caprice, nor been urged to counteract a virtuous and laudable propensity, still less a solemn vow.’

Certainly, if we be to presuppose parents or rulers incapable of error, resistance, in any case, becomes a crime, implicit obedience but another name for virtue, and even a *solemn vow* must be a doubtful plea for its infraction. The story in illustration of the preceding principle, a story said to be *founded on fact*, gives an example of parental tyranny, profligacy, and cruelty, that, for the honour of human nature, we could have wished had been a fiction; while, in conformity to the writer’s high-toned notions of filial obedience, the tragical catastrophe, it is insinuated, is to be considered as a punishment for the only deviation from the strictest line of duty in the life of the unfortunate victim. This deviation from the ‘strict line of duty,’ attended with such deplorable consequences, was an action, not only natural and amiable, but really laudable and virtuous. Surely, much as domestic claims and affections are entitled to respect, it is time this jargon of superstition was banished: there can be but one *highest duty*, and that ought to be the *caprice* of no man. With the exception of these confused notions, these volumes are respectable, though not distinguished by any originality of conception, elegance of style, or fertility of invention. The modern fairy tale is a warning to young women, in the higher ranks of life, of the dangers of dissipation: but, notwithstanding the author’s defence, in his preface, of the rosicrucian system, we cannot help thinking, to adopt his own language, ‘that his fairy is introduced to as little purpose as his apology for her:’ she does nothing beyond what *mortal* powers and mortal sagacity could have achieved. This kind of machinery, in an incredulous age, produces no effect but what is ludicrous, calculated to turn what might be serious, into jest. In the fairy tale ‘in the ancient style,’ the supernatural beings are less out of place; they perform supernatural actions, every thing is marvellous, though nothing very new: the rewarding virtue and benevolence with wealth and distinction is a trite, but a false and pernicious moral.—He, who casts his bread upon the waters, will not, literally, find it again after many days. The specious profligate, who, in the concluding story, passed for a man with ‘the best heart in the world,’ may afford a good example of the superficial judgments formed by the bulk of mankind of worth and character. The laudable intentions of Mr. M. do

M. do him credit, and are exemplified in each of the tales, which may afford entertainment and profit to young readers who prefer stories to sermons.

ART. XXVI. *Estelle*. By M. De Florian, *with an Essay upon Pastoral*. Translated from the French. By Mrs. Sofanna Cummins. 2 Vols. 12mo. 322 pages. Price 6s. sewed. Wright.

AFTER poring upon the dark hues which dash with deep shade the real picture of human society, we with pleasure suffer our imagination to recreate itself in the fabled scenes of the golden age; when love and innocence sported carelessly in the shade; when sorrow dignified by virtue, and softened by tenderness, was more grateful to the soul, than "the broadest mirth unfeeling folly wears," blending fortitude with the milder graces, and amending the heart it wounded. The selection of this little elegant pastoral does credit to the taste of its youthful translator, as does the execution of her undertaking to her abilities. The translation of the introductory essay, or dissertation upon pastorals, has, perhaps, somewhat more merit than that of the tale, in which the style, according to the french idiom, is a little too constantly inverted; yet the whole is entitled to praise; the poetry more especially, which is well translated, easy, and flowing.

This little work, in which the imagination may be exercised without corrupting the heart, is particularly calculated for the youth of both sexes.

V. V.

POLITICS.

ART. XXVII. *The Case of the People of England, addressed to the 'Lives and Fortune Men' both in and out of the House of Commons; as a Ground for National Thanksgiving!* By one of the 80,000, incorrigible Jacobins. 8vo. 94 pages. Price 1s. 6d. Westley.

WE do not know to whom the public is indebted for this very important and interesting publication; but we know, that it is the production of a man of profound thought, and of a truly philosophical mind. Let no man suppose from the title, that it contains the splenetic effusions of distempered democracy. Nothing of the kind.

The case, however, is a dreadful one; but we must meet truth, for it will meet us.

Does any one wish accurately to estimate the conduct of ministry, in the commencement and prosecution of the war; does he wish to judge fairly of the present system of taxation, and the effect of the national debt on the morals and happiness of the people—let him read with attention this admirable pamphlet. We wish the author, to the next edition, to favour the public with his name, and we hope a new edition will soon be demanded. The singular felicity we in this country enjoyed before the late ruinous war, in which we have madly engaged, in the midst of what some would call the speculative defects of government, in which apparent contrarieties were so happily mixed and blended, as to produce a harmonious system of human enjoyment, is so happily expressed, that we shall introduce it to the consideration of all our readers.

P. 72.—‘ For it was the rare and happy fortune of this nation, to present on the same day, the spectacle of a government composed of the most aristocratical relations, and a society governed by the spirit of the most absolute equality. The peer and the prince were the peer and the prince only, when cloathed in their robes of state, and invested with the functions of their political capacities; but, when they ceased to legislate, to represent the authorities of the nation, they laid aside their dignities and distinctions, at the threshold of the senate, and returned to the great mass of the people, and to the enjoyment of social comforts, and the exercise of social duties, as mere private men. Hence, although they at particular seasons, acted the part of a class, and cast of separate and insulated interests, and affected the feelings and the language of such a character; yet it was mimetic and not real: the habits of their lives, their affections, their passions, their connexions, all that sweetens and adorns existence, centered in the people. On the other hand, the gradations of society from the highest to the lowest, were so smooth and gentle, that the approach of the private citizen to the noble, was easy and familiar. The *gentleman* of small but independant fortune, the merchant or the opulent tradesman, even the english yeoman, saw assembled at their board, all ranks of society; and the charm of social intercourse effectually wore away all remembrance of his superiority from the mind of the peer, and all sense of inferior condition from the mind of the peasant. Hence oppression was prevented on one part, and malignant envy and hatred on the other. And it is this principle, the characteristic of english life, that has held together the frame of your government, that has made the governed attached to its form, and patient of its restraint, and the governors attentive to the feelings, the declared opinions, and known interests of the people.

‘ *Facies non omnibus una,
Nec diversa, tamen qualis decet esse sororum.*

‘ It is with the sincerest grief of heart that I have long seen the vital principle of this system fast wearing away; and it is with dread, that in the new mode of finance, I contemplate the power, that “at one fell sweep,” will efface all that remains of the charities and habitudes of english society.

‘ For by imposing such burthens on the people, you take from them the power of maintaining their former connexion and intercourse with the higher orders. You take away that system of habits that has been the nurse of reciprocal attachment and sympathy. And man is the creature of habits. Other modes of life will induce other opinions. When once a man is reduced to plebeian circumstance, he imbibes plebeian malignity; when he is no longer able to contemplate his superior in the amiable light of a private friend and a kind neighbour; when he no longer meets him in the midst of domestic endearments, and social charities, exercising the duties of a father, a husband, the master of a family, or an indulgent landlord; he no longer remembers any thing but his invidious superiority, he thinks only of him as a being cloathed with power and splendour, invested with the authorities of the state, and blessed with enjoyments,

enjoyments, of which he is, as he conceives, unjustly deprived. Dreadful, therefore, is the influence of severe taxation on a free people, because it undermines those securities on which the energy of that freedom must of necessity depend: for what will it avail us, that Westminster-hall stands where it did, that the letter of the constitution, and the statute book remain as they have been in ages past, if those manners, that spirit, and that national character are no more, which were the parents, and which must be the supports of their existence. Laws and institutions are only instrumental: it is the wisdom, the reason, and the will of the nation from whence they sprung, that are the first causes and the active principles of their utility.

‘Quid valeant leges sine moribus

is as true in Great Britain, as it was at Rome.’

ART. XXVIII. *Remarks on the Conduct of Opposition during the present Parliament*, by Geoffrey Mowbray, Esq. 8vo. 117 pages. Price 2s. 6d. sewed. Wright. 1798.

THIS party writer possesses talents, which would reflect no discredit on any cause. The title of the pamphlet by no means expresses the whole object of the author. He begins, indeed, with examining the conduct of the opposition; and expresses, in strong terms, his disapprobation of their secession from Parliament. He observes, (p. 6.) that ‘every partial alteration which has taken place in particular boroughs, has contributed to extend the privilege of voting more widely’ since the revolution: and this he states as a reason why opposition have no right to secede from parliament, through any dissatisfaction with our representative system. But we deny this fact.—Since the revolution many boroughs have become private property, and the ‘privilege of voting’ has been essentially narrowed. We did not believe, that the fact had been questioned by one individual; and we are astonished to see a statement so grossly false in the very beginning of a pamphlet of some pretension.

We are not anxious to defend opposition, but we do not think their secession from parliament indefensible. Long Mr. Fox and his friends knew the representative system to be essentially corrupt. But they saw government equal to the purposes of practical operation, until a pilot was chosen to steer the vessel, who had no regard to the rottenness of her condition, and who made her defects subservient to his own mischievous purposes of wrecking her, that he might himself seize all the cargo.

When opposition perceived the daring and dreadful designs of the minister, they stepped out of the vessel, with a view of giving an alarm to the country; and rousing the people to the assertion of their rights, in forming a new representative system. Such is our mode of conceiving the conduct of opposition; but they must defend themselves. The principal part of the pamphlet, however, is occupied in examining ‘the conduct which should be observed towards Ireland—the subject of peace, and the present system of taxation.’

The author defends, but with apparent hesitation and doubt, the system of ministers towards Ireland. He says the poorer catholics

are contending for privileges, from which they are in no capacity to benefit. They are contending for the privilege of sitting in parliament, and of filling high stations, to which they could not be chosen. Why then not yield to them these privileges; since, as they could not benefit by them, government could not be injured, because the actual state of the people would remain the same, if the reasoning of our author be true? With respect to peace, he defends the sincerity of ministers; but that admitted, their sincerity may not, perhaps, entirely remove all objection to them in the minds of the french. Let it be remembered, that there was a time during our struggle with America, in which a change of ministry would have reconciled the americans to us, and preserved the union of the parent and the children. We spared the ministry, and lost the colonies; we may now spare the ministry, and lose Ireland. *Verbum sat.*

We offer the following specimen of our author's style and manner; and the rather, because he there admits the truth of that doctrine on which our government is founded, and to which we must ever appeal in our attempts at reform, the sovereignty of the people.

P. 45.—'Acts of tyrannous and grinding oppression may undoubtedly excuse society in shaking off that government which abuses the great object of it's creation. But it should be the awful work of a whole nation, roused beyond the ultimate pitch of human endurance, by flagrant and substantial crimes against the public weal. It is not the denial of some theoretical innovation, demanded by a club of short-sighted men, that can justify a recourse to arms by their profelytes. Fair and sober liberty is not to be defiled and desecrated by barbarous ceremonies, in which the ungirt votaries celebrate their orgies by frightful wounds and frantic gashes. Unless the want of a reform in parliament can justify a rebellion in 40 or 50,000 persons, against the wishes of the rest of the nation who exceed three millions in their aggregate numbers, there can be no justification for the present conspirators. Most assuredly they are not to extract a palliation of insurgency from the consequences of their own insurrection. Nor are they to enumerate the restraints used to repress rebellion, amongst those hardships which have caused their revolt.'

ART. XXIX. *An Address to the People of Great Britain.* By R. Watson, Lord Bishop of Landaff. 8vo. 42 pages. Price 1s. Faulder. 1798.

ART. XXX. *A Reply to some Parts of the Bishop of Landaff's Address to the People of Great Britain.* By G. Wakefield, B.A. &c. 8vo. 51 pages. Price 1s. 6d. Cuthell. 1798.

WE connect these two articles, as the most likely way of giving our readers a satisfactory account of them, and in the smallest compass. They examine the present mode of taxation, the justice and necessity of the war, the probability of our defeating the french should they invade this country, the comforts of our people, their union, the comparative importance of the french and english mili-

tary force, and the state of religion in this country. The bishop opens with repeated declarations of *independence*, of which Mr. Wakefield shows the improbability, as any change of system would necessarily deprive the bishop of *all his church preferment*, and all that he yet expects to obtain in that establishment. We do not think quotation is necessary from this part of either pamphlet, for it must be obvious to every one with whom the superiority rests in this particular; and, for ourselves, we confess, that repeated declarations of honesty seem to imply a suspicion of a dishonourable cause. After praising the measure of the assessed taxes, the good bishop adds, p. 2.

‘I lament, as every man must do, the necessity of imposing so heavy a burthen on the community; and, with a family of eight children, I shall feel its pressure as much as most men: but I am so far from censuring the minister for having done so much, that I sincerely wish he had done a great deal more. In the present situation of Great Britain, and of Europe, palliatives are of no use, half-measures cannot save us. Instead of calling for a tenth of a man’s income, I wish the minister had called for a tenth, or for such other portion of every man’s whole property as would have enabled him not merely to make a temporary provision for the war, but to have paid off, in a few years, the whole or the greatest part of the national debt.’

To this Mr. Wakefield conclusively replies, p. 14.

‘The bishop of Landaff and myself have been brought up, though at different periods, in the same place and the same discipline: our early studies, our views, our habits, and our connections, were much alike. I profess myself to feel as sensible a relish for the real comforts and conveniences of life, as he can feel. Suppose now, *my* income to be 200l., and *his* 2000l. I with my *fix* children can furnish ourselves with no more than the actual necessities of food, raiment, and habitation, with our resources. Take from me a tenth part of this income, and you distress me beyond description: exact from him in the same proportion, and you abridge nothing but extravagant superfluity, or immoderate accumulation. He has his remedy in retrenchment without the loss of a single comfort. The case would admit of a much more impressive statement to the disadvantage of the bishop’s argument, if I had not said enough already to evince it’s extreme erroneousness to the most superficial understanding.’

The bishop observes, p. 3—

‘A nation is but a collection of individuals united into one body for mutual benefit; and a national debt is a debt belonging to every individual, in proportion to the property he possesses; and every individual may be justly called upon for his quota towards the liquidation of it. No man, relatively speaking, will be either richer or poorer by this payment being generally made, for riches and poverty are relative terms: and when all the members of a community are proportionably reduced, the relation between the individuals, as to the *quantum* of each man’s property, remaining unaltered, the individuals themselves will feel no elevation or depression in the scale of society. When all the foundations of a great building sink uniformly, the symmetry of the parts is not injured; the pressure on each

each member remains as it was; no rupture is made: the building will not be so lofty, but it may stand on a better bottom.'

Mr. Wakefield is happy in his reply to this observation, p. 16.

'The comparison is elegant and ingenious, but not apposite to the bishop's inference in some *trivial* particulars. For alas! the *ground-floor* of this grand and stable edifice, where myself, and my mess-mates of the *swinish multitude*, were regaling ourselves, as well as *existing circumstances* would possibly admit, on our *cheese-parings* and *candles' ends*; our ground-floor, I say, is sunk for ever in damps and darkness; only to make, forsooth! a more firm foundation for our aristocratical and prelatical superiors, who are frisking and feasting in the upper rooms with unalloyed glee and their customary unconcern. And this, I apprehend, is precisely the case with these exorbitant jacobinical requintions of the minister. Whilst the higher orders feel no inconvenience from the pressure, those, who live by the expenditure of society and their own personal exertions, are ground to powder.'

The bishop observes, p. 11—

'Whatever doubts I formerly entertained, or (notwithstanding all I have read or heard on the subject) may still entertain, either on the justice or the necessity of commencing this war in which we are engaged, I entertain none on the present necessity and justice of continuing it. Under whatever circumstances the war was begun, it is now become just; since the enemy has refused to treat, on equitable terms, for the restoration of peace.'

To this Mr. W. replies, p. 19—

'It requires the dexterity of no common casuist to decide after what concessions an insolent aggressor, a sanguinary combatant, and an implacable calumniator, may be permitted to pronounce his continued opposition to his adversary *just* and *necessary*: and I am sure it is a very arduous undertaking for that gigantic criminal to arbitrate and decide with rigorous impartiality in his own case. But, without much retrospective disputation, I most peremptorily deny, that a fair trial has been made of the disposition of the enemy; and I assert in the most unqualified language, and upon the immovable assurance of human feeling, that no enemy whatsoever, similarly circumstanced with the french, could be expected to discover a conciliatory disposition towards the negotiators on the late occasion. Now this is a very principal and interesting topic, and well worthy a more minute examination, as involving most materially the main question of *justice* and *necessity*, as to the point under contemplation.'

Mr. W. now proceeds to state his reasons why it was not to be expected, that the *present ministry*, and by the means of lord Malmesbury as an agent, should have credit with the french for sincerity of intention, or be heard without prejudice by those whom they had exhausted the very offal of the language for terms to calumniate. In reply to the bishop's suggestion, that all englishmen would offer their breasts to the french, and fight for their wives and children, should the french land in this country, Mr. W. introduces the fable of the sensible ass from Croxall's Esop, to which all our readers, who have the book, can turn if they please.

The

The bishop talks of the french citizens living upon 'black bread, onions, and water.' Does the bishop ever visit his neighbours, the cottagers of Westmorland? If they read this, they will be full of indignant feeling—for *black bread* is *their* common fare. The bishop threatens the irish, if they hearken to the french, with the *loss of their liberty!*

The pamphlet of the bishop concludes with much declamation about christianity, as if a true religion need fear the infidels either of France or England, and with *many prayers*.

Mr. W's. pamphlet concludes with recommending a change of ministry, and measures of reform, as the most likely plan of uniting the people, and making them truly formidable.

We have remarked in the bishop, no blame of ministry, no recommendation of reform either in church or state, no attention to the poor, no censure of profusion or corruption; we rose from the perusal of the pamphlet with astonishment, and read over again his declarations of *independence*.

Mr. W's. pamphlet is to the bishop uniformly respectful, and he tells us, that, in consideration of Dr. Watson's learning and talents, he suppressed the expression of that *indignation* his observations were calculated to inspire.

No man need be informed, that Mr. W. is sincere and independent in the truest sense of that word: if he err, we believe he is led astray by benevolent feelings; and, let us add, if he often expresses honest feelings in indignant language, no man living is more mild and unassuming in the general intercourse of life.

It would be too much to say, that either of these productions is remarkable for profound reasoning, or captivating eloquence; but Mr. W. has contented himself with meeting the popular observations of the bishop with observations of superiour force, and we must confess we have attended with greater though more painful interest to the philosopher of Hackney, than to the "recluse of the lake."

ART. XXXI. *An Appeal to the Head and Heart of every Man and Woman in Great Britain respecting the threatened French Invasion, and the Importance of immediately coming forward with voluntary Contributions.* 8vo. 44 pages. Price 1s. Wright. 1798.

A PIECE of animated, and, no doubt, well intended declamation. In one particular we think our author a little out. He calls upon the poor man in the country for *voluntary contributions*. Does he mean that the labourer, who has eight children, should give four of them to the state? We believe the labourer has nothing else to give.

This war, however, was avowedly undertaken for the preservation of property. We therefore see the utmost propriety in demanding from men, of property, large contributions. It would be, perhaps, worth while, at this moment, to refer to the address pledging to government the lives and fortunes of the subscribers, which were presented at the beginning of this war. They were collected and published by the Revere Society; and, as the time is come when the pledge is wanted, they form a complete index, by which the government may be guided in its plans of collection. We repeat it—it becomes these men of property

now to step forward, and deliver the government from all pecuniary embarrassment.

ART. XXXII. *Thoughts on a French Invasion, with Reference to the Probability of its Success, and the proper Means of resisting it.* By Havilland Le Mesurier, Esq. Commissary General for the Southern District of England. 8vo. 25 pages. Price 1s. Wright. 1798.

A FEW useful directions to the english should the french effect a landing in this country.

We may believe the wishes of the french are to overturn the government of this country, which they consider as their only remaining enemy; but with *our navy*, can any man suppose that the immense fleets necessary to carry into effect so mighty a project, as the invasion of this country, can pass the seas unhurt?

ART. XXXIII. *Letter to a county Member, on the Means of securing a safe and honourable Peace.* 8vo. 92 pages. Price 2s. Wright. 1798.

THIS author is not an advocate for concession in negotiation. He would pursue peace through war. His plan is to unite the northern nations in alliance against France, and to make use of our conquests for this purpose; and never to think of peace with France until Belgium is wrested from her. The reader will judge of this author's style and manner, as well as of the justness of his account of the french, from the following specimen.

P. 88.—' From many observations which I have made with respect to the remoter causes of the revolution, which has involved France in so much misery, I cannot help attributing it in a considerable degree to *envy* of the british nation. Ever since the war before the last, the french have been indignant at our greatness, and the most popular projects among them have always been such as seemed calculated to enable them either to depress us, or to surpass us. Whatever might have been the opinions of a few academicians and theorists in France, the nation at large was not prepared for the change which has happened, but by slow degrees; and the steps which led to that change, all of them owed their popularity, not to a republican spirit, but to *envy* of England. Envy of our greatness, and a desire to supplant us in that commerce, which they had been accustomed to consider as our principal resource, were, in truth, the popular reasons why the same nation which used every art of intrigue to give Sweden an absolute monarch, almost at the same time exerted itself to detach America from the british crown. From the successful termination of this enterprize, the french had conceived the highest hopes; and the utter disappointment of those hopes was followed by other endeavours to obtain the same object by different means.

* In the year 1785, I was for a short time in France, and then, as at all times since, England was the constant point of comparison. The hope of the french nation then was, that the finances of England were irretrievably ruined, and their own as certainly re-established.
England

England would no longer be able to hold her head so high; for the scheme of establishing a sinking fund upon a fixed basis was chimerical, and Mr. Neckar had discovered the art of paying every thing with nothing. Next came a fashionable opinion, and certainly a very just one, that we owe our greatness to our constitution; and now something far better than our constitution was to make them greater than we. A few of its outlines only they were acquainted with; of the circumstances which are most essential to the excellence of its grand principles they knew very little; and of those admirable regulations and institutions by which, in the inferior concerns of society, order is preserved, weakness protected, and justice disinterestedly distributed, hardly any foreigners have an idea. And yet these are little less essential to the welfare of mankind, and the prosperity of nations, than the more striking features of a political system. In the autumn and winter of 1788, I was again in various parts of France, with the very respectable friend to whom this letter is addressed. The heaven was then fermenting, which, in a few months more burst all the bonds of society. We heard a great deal of the regeneration of their government; every thing was to be like England, only every thing was to be *better*. Then, too, it was easy to discover that it was not emulation, but envy, by which the mass of the french nation was actuated. It has been by artfully adapting their projects to this popular spirit, that the chiefs of their factions have, in general, maintained their ascendancy over the public; and by the same arts they continue to divert the attention from domestic concerns, and irritate the animosity of the people to madness.

ART. XXXIV. *Hints towards an improved System of Taxation, extending to all Persons in exact Proportion to their Property, and without any Kind of Investigation or Disclosure of their Circumstances. With an Appendix, recommending a Plan, arising from this System, for the Institution of a National Bank.* 8vo. 40 pages. Price 1s. Murray and Highley. 1798.

THE characteristics of this publication are modesty, ease, simplicity, and perspicuity.

The scheme of taxation here offered to the public, is a plan for taxing *all visible property*, as well as all salaries, &c.

We have no doubt but such a scheme of equitable taxation is not only expedient, but also *practicable*; and we earnestly recommend this production to the public consideration.

But it has been offered to Mr. Pitt, and he has rejected it. We are not discouraged by this circumstance. The head of a corrupt administration, were he inclined, has it not in his power to adopt a system of equity in taxation. We have, however, one or two observations to make on the subjects here discussed.

It is better to *reduce* the salaries paid by government than to tax them; for the expense of collection is thus saved, simplicity preserved, and no injury done to the receivers of such salaries.

As country bankers have no *visible stock*, and yet are daily creating a large capital, our author is puzzled what to do with them. We think a *stamp duty* is the best mode of taxing these coiners.

We think the author, when he talks of some of the most vexatious taxes being taken off upon the adoption of his plan, discovers views too narrow for his own project. When such a system is adopted, and we hope one day such a one will be adopted, all other taxes whatever must be instantly abolished, and nothing be suffered to remain besides, except such as must bear on individuals who cannot be touched by this comprehensive system. We hope the author will persevere in studying on all sides this subject, but he must wait for the adoption of his plan, until 'the money-changers are banished from the temple.'

ART. XXXV. *Thoughts on Mr. Fox's Secession, for six Months, and Return for a Day.* By a Suffolk Freeholder. 8vo. 27 pages. Price 1s. Bickerstaff, 1798.

If we be to judge of this writer from the pamphlet before us, he is flippant, hot-headed, and shallow.

Charles James Fox, the most polished scholar, the first orator, and one of the most benevolent of men; he who is the delight of his contemporaries, and who will be the idol of posterity, is not to be wounded by any shafts thrown from this ignoble hand.

ART. XXXVI. *A Letter to the United Parochial Committees, appointed to oppose the Assessed Tax Bill.* By a London Householder. 8vo. 12 pages. Price 2d. Evans and Bone. 1797.

THIS writer traces all our miseries to the errors and the corruption of ministers. He thinks, that

'For them we sicken, and for them we die.'

S. A.

MISCELLANEOUS.

ART. XXXVII. *A Bone to gnaw for the Democrats.* By Peter Porcupine, Author of the bloody Buoy, &c. To which is prefixed—*A Rod for the Backs of the Critics, containing an historical Sketch of the present State of political Criticism in Great Britain, as exemplified in the Conduct of the Monthly, Critical, and Analytical Reviews, &c. &c. Interspersed with Anecdotes.* By Humphrey Hedgehog. 12mo. p. 175. Price 3s. sewed. Wright. 1797.

It is no uncommon error in authors of small talents, to mistake scurrility for wit, and defamation for argument. Unfortunately for this class of writers, the deception seldom extends beyond themselves; and the poverty of the man is apparent from the meanness of the garb which he assumes. At least, we may venture to pay this compliment to the taste of our own countrymen; for we are confident, whatever may be the success of Peter Porcupine as a writer in America, his unlettered vulgarity, and his coarseness of language, would, in England, excite nothing but disgust.

The matter is as insignificant as the style is low and contemptible. The trifling quibbles of obscure parties across the Atlantic can be as little interesting, as the trash which is emitted in the course of a country election. If we be rightly informed, Mr. Peter Porcupine is the printer

printer of a newspaper in America, and finds a formidable rival in another newspaper, the Philadelphia Gazette; and he has apparently published this pamphlet in order to write down his successful opponent by ringing changes on the phrases, jacobin, democrat, regicide, murderer, &c. But surely the bulk of english readers may, with justice, exclaim—"Why, what a plague have I to do with a buff jerkin!"—We have enough to engage our attention at home, without regarding the quarrels and disputes of two american newspapers.

The prefatory matter seems to be written with the sole intention of puffing off a certain Review, and forcing for it a sale by defaming its rivals. This by every dispassionate mind will be considered as but a very bad symptom of the state of that publication. "Good wine needs no bush;" and a successful and opulent tradesman seldom envies the prosperity of his neighbours. We have not the vanity to believe ourselves of so much consequence, or to suppose that any jangle about the Monthly, Critical, or Analytical Review, will excite much attention in the public.

It becomes us only to say, that the very mistaken statements, which this writer gives respecting the conduct of our journal, betray gross ignorance of the present state of literature in the metropolis, and induce us to think, that he is equally misled with regard to others. That the democrats, as he chooses to term the advocates of peace, will not feel much hurt by aspersions without point, and declamation without eloquence, we cannot but believe; however lest they should find cause of offence in his pamphlet, the worthy author has taken care to be at least equally abusive of their opponents, and lays the rod of his scurrility pretty actively on the backs of the ministry. Mr. Pitt is characterized at once as a *dupe* and a *hypocrite*; and the attorney-general 'is unfit for the station he occupies;' p. 50. B.

ART. XXXVIII. *Oriental Disquisitions: or a Retrospect of the Rise and Progress of the Hydrographical Surveys of Bengal, &c. authenticated by original Letters, interspersed with Remarks upon various Occurrences in that Department of the Service; most respectfully offered to the Consideration of the Honourable East-India Company at large, and to the Public in general.* By the Marine Surveyor. 4to. 79 p. Price 2s. 6d. Symonds. 1797.

MR. Ritchie, who for many years occupied the important situation of marine surveyor to the east-india company, here gives a detailed account of his services; which seem to have been highly praise-worthy, as he was employed in the attainment of objects of the first magnitude to a commercial country, and had the concurring testimony of several successive governors-general. His case appears to be a hard one, as he can neither obtain restoration to his former situation, nor leave to repair to Bengal, in order to inquire after his own, and the property of two orphans entrusted to his charge. S.

ART. XXXIX. *The Englishman's Manual, containing a general View of the Constitution, Laws, Government, Revenue, Ecclesiastical, Civil, Military, and Naval Establishments of England. Designed as an Introduction to the Knowledge of those important studies,* by J. Price. 12mo. 236 pages. Price 3s. sewed. Sael. 1797.

THE title page of this little work is sufficiently explanatory of its contents, which are drawn from the very respectable authorities of Blackstone, Wood, Millar, &c., and are arranged with perspicuity and order. Mr. P. intended to accommodate his work 'to the capacities of such youth as are about to leave, or have not long left school;' he has succeeded, and to such it may be of use, as introductory to the study of authors who have written more elaborately on the same subject.

ART. XL. *The Female Ægis; or the Duties of Women from Childhood to Old Age, and in most Situations of Life, exemplified. Embellished with a Frontispiece.* Small 8vo. 187 pages. Price 2s. 6d. bound. Gingers. 1798.

THIS little volume is an acknowledged and almost literal transcript from Mr. Gisborne's Inquiry into the Duties of the Female Sex. Such impudent piracies should not be suffered to pass without the severest reprehension and discouragement.

ART. XLI. *The Student; N° 1. (to be continued annually) containing many curious Essays, Receipts, and Preparations; striking Experiments, important Queries, recent Discoveries, and new Improvements in the Arts and Sciences; in six Parts. I. Language, Grammar, and Criticism. II. Polite and useful Arts. III. Natural and Experimental Philosophy. IV. Theoretic and Practical Chemistry. V. Geometry and Mathematical Correspondence. VI. English and French Poetry: Intended to inspire active Emulation, to supply rational Amusement, and to diffuse useful Knowledge. The whole selected from the valuable Contributions of many ingenious Artists, Mathematicians, and Philosophers.* Small 8vo. 70 pages. Price 1s. 6d. Liverpool, Ferguson; London, Vernor and Hood. No date.

THE transcription of this copious title page has given our readers as complete an idea of the nature and contents of this work, as it would have been in our power to have afforded them, had we devoted a whole page to the purpose. It must be acknowledged, that the editor has set before his guests a great variety of dishes; it would be hard, indeed, if all of them were unpalatable; the feast, moreover, recurs but once a year, so that there is no great danger of cloying the appetite.

ART. XLII. *Gretna Green; or Cupid's Introduction to the Temple of Hymen: describing many curious Scenes, Love Anecdotes, and Characters, in Prose and Verse; calculated for the Entertainment of both Sexes.* By Cupid's Secretary, A. M. Small 8vo. 48 pages. Price 6d. Milne. 1798.

A CATCHPENNY containing less indecency than we expected.

ART. XLIII. *Truth and Filial Love, a Little Drama in Three Acts.* Small 8vo. 60 pages. Price 1s. Lee and Hurst. 1797.

THIS is a pleasing performance, and calculated to inspire children with parental obedience, and the love of truth.

D. M.
LITERARY

LITERARY INTELLIGENCE.

THEOLOGY.

- ART. I. Coburg. *Anleitung zu einem christlichen Wandel, &c.* Instructions for a christian Life, in seven practical Discourses, delivered to the country People, during Lent, by Onesimus Braun, of the Order of St. Francis. Published by Permission. 8vo. 131 p. 1796.

Knowing from experience how much nonsense is poured forth from the pulpit during lent, by many catholic preachers, particularly mendicant friars, we were greatly surprised to find in these sermons useful subjects, sound, liberal, antimonkish morality, and a popular style. The reviewer, who is himself a catholic priest, was astonished at being informed by the publisher, that the book is prohibited at Vienna: he can boldly say, that, after a diligent scrutiny, he cannot find in it the least trace of any thing repugnant to the catholic doctrine. If the publisher's information be true, there appears no ground for the prohibition, unless it be, that the author has deviated from the vulgar track, and hinted in one of his sermons, that there is no merit in the mechanical saying of a rosary.

Jen. Allg. Lit. Zeit.

- ART. II. Leipzig. *S. F. N. Mori super Hermeneutica Novi Testamentis Acroases academicae, &c.* The academical Lectures of S. F. N. Morus on the Interpretation of the New Testament: prepared for the Press, with a Preface, and Additions, by H. C. Abr. Eichstädt, P. D. &c. Vol. I. 8vo. 404 p. 1797.

The lectures of the late prof. M. on the interpretation of the New Testament, to which his talents and studies were particularly adapted; were a kind of free commentary on Ernesti, and the editor appears from the present specimen well qualified to give them to the world in a style and manner worthy of their author.

Jen. Allg. Lit. Zeit.

- ART. III. Leipzig. *D. S. F. N. Mori Prælectiones exegeticae in tres Joannis Epistolas, &c.* Explanatory Lectures on the three Epistles of John, with a new latin Paraphrase of them, by S. F. N. Morus. 8vo. 112 p. 1796.

The editor, C. Aug. Hempel, has published these from the copy he took of the late prof. M.'s lectures, of which he was an auditor in 1788. Many passages overlooked by others are here happily elucidated, but the printing is very incorrect.

Jen. Allg. Lit. Zeit.

ECCLESIASTICAL HISTORY.

- ART. IV. Wexio. *Utkast til en Handbok öfver Ecclesiastique Befördrings-Maal, &c.* Sketch of a Manual of Promotion to Ecclesiastical

astical Offices, with historical Remarks on the Laws and Customs respecting it since the Reformation, by Olave Wallavist, Bishop of Wexio, and Fellow of the Royal Order of the Polar Star. 8vo. 528 p. 1797.

They who wish to know the modes of filling up the offices, and promoting to the dignities of the church, in Sweden, will here find full information. *Jen. Allg. Lit. Zeit.*

MEDICAL JURISPRUDENCE.

ART. V. *Königsberg*. As the resumption of Dr. Pyl's labours [see our Rev. Vol. xvi, p. 235] is precluded by his death, Dr. Metzger's Journal [ib. Vol. xv, p. 466], a second volume of which has appeared, adds to it's intrinsic merit that of being the only periodical publication on forensic medicine in Germany.

MEDICINE.

ART. VI. *Leipzig*. *Handbuch der Kriegsarzneykunde, &c.* The Army Physician's manual, or on the Preservation of the Health of Soldiers in the Field, Establishments for the Cure of their Diseases, and the Knowledge and Cure of the most important Diseases liable to occur in a Campaign. 2 vols. 8vo. 1004 p. 1795.

This is one of the most useful and important books, that has appeared within the last ten years, both on account of the subject, and the masterly manner in which it is treated, particularly the prophylactic part. *Jen. Allg. Lit. Zeit.*

ART. VII. *Prague*. *Darstellung einer durch das Krankenbesuchsinstitut einzuführenden allgemeinen medicinischen Gesundheitssecuranzanstalt, &c.* Sketch of a general medical insurance Office, or Institution for visiting the Sick, for the Benefit of Persons in Office who have small Incomes, Mechanics, Students, and other Inhabitants of a Metropolis; according to the nature, and different permanent Circumstances of each Class; by J. Melitich, M. D. &c. 8vo. 160 p. 1795.

We do not know whether the scheme proposed by Dr. M. have yet been carried into practice; though it certainly merits attention. *Jen. Allg. Lit. Zeit.*

PHARMACY.

ART. VIII. *Berlin*. *Berlinisches Jahrbuch für die Pharmacie, &c.* The Berlin Journal for Pharmacy, and the Sciences connected with it, for the Year 1795. The Same, for the Year 1796. Small 8vo. About 240 p. each; with plates.

This journal contains many useful essays, and extracts from various periodical publications.

BOTANY.

ART. IX. *Hanover*. *Bemerkungen über das Studium der kryptogamischen Wassergewächse, &c.* Remarks on the Study of Aquatic Plants of the Class Cryptogamia, by A. W. Roth. 8vo. 1797. The

The botanist will find here some good instructions to assist him in the pursuit of his studies.

Jen. Allg. Lit. Zeit.

PHILOSOPHY.

ART. X. Halle. *Vermischte philosophische Abhandlungen, &c.* Miscellaneous philosophical Essays in Teleology, Politics, Theology, and Morals, by Lewis H. Jacob, Phil. Prof. &c. 8vo. 487 p. 1797.

The talent of prof. J. for handling philosophical subjects in a perspicuous and intelligible manner, yet not superficially, is well known. The essays here given are, : 1. on the doctrine of final causes: 2. on religion; or rather on christian orthodoxy and heterodoxy: 3. on liberty: 4. on what principles are political opinions and actions to be judged? Prudence, justice, and morality, are the three points of view, in which political opinions may be considered: on the second prof. J. enlarges most: 5. on the moral sense: 6. on providence: a philosophical dialogue. In this the arguments for and against a providence are discussed, and those on the affirmative side are deemed sufficient to support the belief of a providence, though they do not reach certainty.

Jen. Allg. Lit. Zeit.

CLASSICAL LITERATURE.

ART. XI. Altenburg. *Literatur der deutschen Uebersetzungen der Griechen, &c.* Account of German Translations of the Greek Writers, by J. Fred. Degen. Vol. 1. A—K. 8vo. 480 p. 1797.

Prof. D., who had already published a similar account of german translations from latin authors, has displayed eminent diligence in this performance.

Jen. Allg. Lit. Zeit.

POETRY.

ART. XII. Berlin. *Taschenbuch für 1798. Hermann und Dorothea, &c.* Pocket-Book for 1798. Hermann and Dorothea, by J. W. von Göthe. 174 p. with plates: beside the Calendar.

The reader of this poem, if he be totally unacquainted with the ancients, will consider it as a performance of a new species; but by him who is familiar with Homer it will be deemed a successful imitation of the prince of epic poetry. The hero, indeed, is no more than the son of a country innkeeper; the heroine, a farmer's daughter; and the occurrences, those of common life: the poem, however, is a consummate work of art, in the grand style, yet popular, simple, exhibiting the manners of our own country, touching the heart, and abounding with golden maxims of wisdom and virtue.

Jen. Allg. Lit. Zeit.

FOR THE
ANALYTICAL REVIEW,
FOR FEBRUARY, 1798.

A
RETROSPECT OF THE ACTIVE WORLD:

OR,
A GENERAL REVIEW OF DISCOVERIES, INVENTIONS,
AND PRACTICAL CONTROVERSIES, AND CONTESTS.

*A summary View of the present State of the Arts and Sciences continued from
our last Number.*

IN a general review of the active world, it may be expected, that some notice shall be taken of the imitative arts, which furnish so much employment to some, and amusement to others. A critical account is given, in our review of books, of the different productions in the arts as they are published. It is not the present design to touch on this province: but only to glance at certain general features in the taste of the times, which have an immediate influence on our occupations and pursuits. In prosecution of the sketch, begun in our last number, of POETRY, we proceed to

THE DRAMA,

Which a very considerable portion of the inhabitants of great towns seem to consider as the greatest and most serious business of life. From the wit and vivacity of Congreve, Vanbrugh, Wycherly, Farquhar, and Hoadley, the stage has degenerated greatly. The public taste has been debased by the muse of farce: insomuch that scarcely any thing will pass muster but rant, noise, bustle, incident, no matter how improbable; character, no matter how unnatural; and dialogue, no matter how vulgar. What many authors now chiefly attempt is, to write for particular actors and actresses: to make a sketch of the piece to be represented, and allow it to be filled up with their own mummery; as the players are thought to be competent judges of effect, as far as concerns the galleries, which often give the ton to the boxes, differing from them, for the most part, only in local situation. The greater part of our dramatic compositions, of late, particularly comedies and farces, have been either borrowed from french originals, or made up from some novel, distinguished by something gigantick, monstrous, and preter-natural: so that they are often nothing more than ghosts of ghosts, shadows of shadows. From the
severity,

severity, however, of these strictures, there are exceptions. Several performances might be mentioned, some of them gone by, and others still in vogue, equally free from the violence of caricature, on the one hand, and, which is another common fault, the insipidity of stage-sermonizing on the other.

It has been thought necessary by the best tragic and epic poets to elevate the tone of their compositions, by the aid of what critics call machinery. Where this is totally wanting, it is difficult to produce that strength and excess of emotion which the tragic muse aims to excite: when it is used with injudicious profusion it loses its power. —A dramatic performance has lately appeared, which hits the just medium on this subject; and unites a high degree of genius, with correct taste and judgment.

It is difficult to banish from our imagination the form of dear departed friends: it is natural to conceive, that they are still concerned for us, as we, on our parts, are interested in them. The liveliness of our conception, when the whole sensibility of our soul is awakened by tender sorrow, bestows actual existence on an imaginary form. —Who has lived long in this valley of tears, and not experienced the principal and most affecting circumstances attending the apparition of Hector to Eneas, in a dream, so beautifully described in the second Eneid? The departed spirit of a tender wife and mother, is easily conceived to exercise a vigilant care over the fate of her husband and child. The imagination and the heart adopt the conduct of the poet. There is nothing in the appearance of the Spectre that appears unnatural, or for the time incredible, to the sensible mind, roused to the highest pitch of sympathetic sorrow. In obedience to the behest of heaven, the thunder rolls, and the pure spirit comes to save the life of Reginald.

The same genius and judgment appear throughout the whole of the piece. The story, though various and intricate, is credible and consistent; and our anxious concern for the parties in whom we are most interested, relieved sometimes by pleasantry, kept up to the last, and sometimes to a painful height. The poet touches the strongest passions of the human soul. The picture exhibited of filial and parental affection is particularly interesting. Each character is well supported, and suitable sentiments ascribed to each. The author shows an intimate acquaintance with the conduct of the passions, and what it is natural to do, or to think, in different tempers of mind, and different situations. In a word, he shows himself to be a man of genius, a philosopher, and a friend to religion and virtue. This play will tend to revive a just taste in our drama, and may probably be followed by other works, from other pens, ambitious of the same kind of excellence.

MUSIC.

Modern harmony is grounded on a just and mathematical proportion of sounds: the ancient music, as the airs of some pastoral countries* at this day, was drawn from the passions and heart. With a greater command of instrumentality and concord, we hear of no such effects as those produced by Arion, Amphion, and Timotheus.

* Or that were pastoral at the time when such airs were composed.

The simple melodies of Russia, Switzerland, Wales, Ireland, and Scotland, to all but those who acquire a taste for a great and intricate complication of harmony, as mathematicians and algebraists do for intricate theorems and problems, are more charming than the most elaborate compositions of our most celebrated composers. These indeed are most successful, when like Mr. Shield, who certainly possesses great taste and judgment, they take for their groundwork some popular air, drawn from some natural expressions of emotions and passions. The exercise of the various instruments is equal in England to that in any other nation: but with regard to composition, we are far outdone in the instrumental, by the Germans, and in the vocal, by the Italians. Italian song was never surpassed.—Perhaps the present German style of music has lost that simple grandeur, that richness of harmony, and charm of melody, which characterized past times. Indeed there seems to be too much caprice in the present musical productions. Noise is too often substituted for sublimity, and childishness for imagination. The subject is not unfrequently lost, in order to make way for sounds the most puerile, incoherent, and discordant.

PAINTING.

The death of Sir Joshua Reynolds formed a great chasm in the graphic art of this country. So many excellencies, united in the same artist, Great Britain never witnessed before. Grace, elegance, and, when he chose it, the sublime were within the grasp of his pencil. Sir Joshua, like all men, in all professions, raised to such an eminence, formed a school in this country. He has a great many imitators—We every where see the hands, and legs, and trees, of the great president; but not the spirit that united the whole into one composition. To hit a likeness, is mechanical and easy: to preserve the character, and of a portrait to make a picture, requires a Reynolds.

Nevertheless several of our painters possess great merit. Emoluments for exertion have, of late years, been held out to painting, by history, and produced not a few works of genius.

ENGRAVING.

Engraving in this country is carried to an amazing height of force and delicacy; furnished indeed, before the war, no inconsiderable article of external commerce. Of late we have been astonished at engravings in wood by Bewick: which surpass every thing of the kind lately executed. In

SCULPTURE.

Our latest specimens do more honour to the gratitude of the nation, than the abilities of the artists.

AGRICULTURE.

From the letters and papers of the Bath and West of England Society for the encouragement of agriculture, a society to which we owe

owe so many and great obligations, farmers may learn to give themselves no further trouble about the prevention of the

SMUT IN WHEAT, by burning and steeping, or any other preparations of the seed. It appears certain, that this evil is not owing to any imperfection in the seed, but entirely to the inclemency of the air, which, by some means or other, infects the grain in it's embryo state, and converts the milky substance, which constitutes the meal or flour of the corn, into a black, fetid unwholesome powder, known by the name of smut. It is no very uncommon thing for the same ear to contain both sound and smutty corn. In warm, dry, and healthy summers, the smut is seldom, if ever found, though the land be sown with seed that is smutty; and without any preparation at all. It is, however, recommended, to wash the seed in fair water a day or two before sowing: by means of which the light, imperfect grains, chaff, and seed of weeds, if any, are separated from the seed corn, and swim at top. They are, then, easily skimmed off, and the remainder rendered much more clean, and perfect.—We are farther assured, that, however great the evil is, which attends a crop of very smutty wheat, the sound grain may be made clean, sweet, and wholesome, with little trouble, and at a moderate expense, by means of water, and kiln-drying. A gallon of wheat was put into a pail of fair water, and stirred well about, for a minute or two. This water was then poured off, and a second added, in which it was again very well stirred, and then poured off as before. This cleared it entirely of the smut, and all discolouring matter. Then, after being well drained, it was put into a broad shallow pan, and set before the fire; when, in a short time, it became dry enough to grind. When dry, it was no way distinguishable from the cleanest and soundest wheat, except by the superiour brightness of the colour.

From the letters and papers of the same Bath society we learn, that the method of planting

POTATOES by cuttings is greatly preferable to that by whole roots—by the former method, a saving is made of about forty shillings an acre—Mr. Wimpey, of North Bockhampton, who has ascertained this fact respecting the planting of potatoes, has also communicated his method of taking them up, which, he says, is not attended with the least loss, or damage to the crop; and which seems to be as little expensive and as expeditious as can be desired.—He plants his potatoes in rows, with intervals of about three feet, for the convenience of horse-hoeing them. Having taken out the coulter of a common foot, or one-wheel plough, and adjusted the wheel so, that the point of the share may be deep enough to pass under the bed of potatoes, he begins at one end, just under the middle of a row, and with one furrow turns them out on the surface of the ground. Two or three boys or girls follow the plough, and pick them up as they appear: so that the ground of one row is cleared before the ploughman has finished another: and thus they proceed, without the least hindrance or interruption to each other. When the whole is ploughed and picked in this manner, a pair of drags is run over the whole, which separates and exposes the potatoes that may happen to adhere to the clods of earth, which are then

then also picked up, and the ground nearly cleared. The season being now come for sowing wheat, the ground is clean ploughed, and the few potatoes, that may possibly remain, fully exposed to view, which being also picked, it is thus rendered very clean. In this way, the harvesting of the crop is little more than picking up and carrying home: for the expense of ploughing, &c. is little more, if any, than would have been incurred, in tilling the ground equally well for the wheat crop.

MEANS of promoting the GROWTH of YOUNG FRUIT TREES, particularly in grass land. By the rev. Mr. Germerhausen. *From the transactions of the royal society at Leipzig.* Mr. Germerhausen having planted several young plum-trees; covered the ground for some years, around the trunks, as far as the roots extended, with flax-shows (the refuse of the flax, when it is scutched or heckled); by which means, these trees, though in a grass field, increased in a wonderful manner, and far excelled others planted in cultivated ground. As far as the shows reached, the grass and weeds were choked: and the soil under them was so tender and soft, that no better mould could have been wished for by a florist. When he observed this, he covered the ground with the same substance, as far as the roots extended, around an old plum-tree, which appeared to be in a languishing state, and which stood in a grass field. The consequences were, that it acquired a strong new bark; and produced larger and better-tasted fruit. Other proofs are given of the efficacy of the refuse of flax, as a manure, which appear to be of great importance to those countries, in which they deal much in flax, as Ireland, Scotland, and some of the northern counties of England.

In a former number, in the developement of the plan of this paper *, as we advanced in it's execution, it was observed, that inventions and discoveries might be divided into such as are of direct or immediate, and such as are only of probable and contingent utility. In the latter class we are to rank

EXPERIMENTS and OBSERVATIONS ON the VEGETATION of SEEDS, by Mr. John Gough; which seem to be of a nature, that tends to suggest various hints for the improvement of agriculture, and for an account of which we must refer our readers to the transactions of the literary and philosophical society of Manchester.

NATIONAL AFFAIRS.

AMIDST the various fluctuations in the republican army of

FRANCE.

we can discern, from the beginning of the revolution to the present hour, two grand parties, under one or other of which different parties and factions may be comprehended: the one revolutionary and dictatorial; the other pacific and friendly to the return of peace and subordination. The former seem incapable of rest, while there is any thing to be plundered or pulled

* See our retrospect for April 1792, p. 450.

down at home or abroad. They are strongly impressed with an apprehension of danger to the new state from aristocracy and monarchy: they are complete levellers; and would so thoroughly smash and pulverize the old edifices, that not a fragment of royalty or feudal power should remain; but that new frames, all of them on the same plan and scale, might be formed out of the ductile earth. The latter party, among whom are many secret friends to the old order of affairs, more to the constitution of 1789, and still more perhaps to that of 1793, all agree in a love of order, and a desire of peace. They wish the present constitution to have fair play, and to rest and turn on its own hinges. If ever monarchy shall be restored, all frenchmen, beside what are called the loyal emigrants, infatuated by prepossessions, and driven by neglect and distress to madness, are now sensible, that the present power of the republic is irresistible; and that no change can be expected from any force external or internal.

The real political sentiments of these two grand classes of frenchmen are, no doubt, modified by private circumstances and views, into which we cannot penetrate. The present rulers, including the whole train of military men, and political, civil, and financial officers, have, undoubtedly, a personal interest in the continuance of the war; by which, and in which only, they can exist. And their system seems to be briefly this, to violate the constitution when they please, on pretence of preserving it; and to bribe one part of the nation for the purpose of over-awing and raising contributions from the rest. Let us! and every nation that respects its freedom, beware of falling into a similar predicament; every step to which should be regarded as a step to slavery. It is even a misfortune to the poor people of France, that the maintenance of their mighty armies does not depend wholly on the taxes paid by themselves; but on foreign conquest and plunder. For thus an understanding between a junto of tyrants, and the armies they direct, may perpetuate their reign for ages. It was thus that the spoils of Mexico, Peru, and the islands in the Pacific Ocean, enabled Charles v and his successors, to subvert the privileges of the cortes of Spain, and the states of Belgium, and trample on the liberties of both their spanish and flemish subjects. Notwithstanding our conquest of Corsica, the Cape, and Ceylon, with several West-India Islands, we have hitherto escaped so great an evil! yet it is matter of no small regret, that we are obliged to keep up so numerous armies and navies, though at our own expense. Would to heaven, that it were possible for the french and british people, to compare notes, and regulate their own affairs directly, and without the least interference of political intrigue or ambition! that the genius of France, in the form of a blessed Angel, might address that of England in the same form.

But to return from this digression, the party in France who are friends to order, at the head of whom are Barras and Buonaparte, though republicans, would, if they should gain a decided ascendancy in the state, a matter which a few weeks will decide, leave their own and other governments to their own operation. They are, therefore, to be considered as our party. We feel an interest in their fortune, and wish them success. The preparations for an
invasion

invasion of England are continued; but it would appear, that the directory have cut out for their armies, for some time, work more practicable and productive on the continent.

SPAIN AND PORTUGAL.

A treaty between France and Portugal has been begun, interrupted, and begun again. The truth seems to be, that certain concessions on the part of Portugal only served, as usual in such cases, to invite further demands. The directory want plainly to pick a quarrel with both Portugal and Spain. Lord St. Vincent's fleet still possesses the Tagus; ready, we hope, in case of emergencies, to transport the royal family, with the principal people and wealth of Lisbon, to the Brazils, and there establish their independent power. This would be far more wise, as well as generous policy, than to plunder Lisbon for ourselves, and take possession of the Brazils in the name of the british government.

ITALY.

THE french are said to be in possession of Rome. The king of Naples, though armed, remains inactive, and in a vigilant posture.

GERMANY.

FULL powers have been granted to the deputies of the empire, who are unwilling to agree to a dismemberment of the territories on the left bank of the Rhine: disputes are also carried on about the point to which the Rhine, even in case of dismemberment, shall be the boundary of the french empire: but all these, as well as the resistance of the french at Mannheim and Ehrenbreitstein, are nugatory. Every thing is settled between the french republic and the house of Austria.

The swiss are divided: those in possession of the actual government endeavour to prepare for resistance to the french. The democratical party invite the french, who, according to present appearances, are likely to prevail.

THE NORTHERN POWERS,

CONSCIOUS of their weakness, in respect of money, the grand mean of war in modern times, scientific and enervated, are still cautious, timid, and inactive.

GREAT BRITAIN.

THE voluntary subscriptions go on now pretty briskly. Yet, it is evident, the grand plans of government must depend on taxes. Schemes are preparing for destroying the eggs of the scorpions; for burning the french in their harbours.—It is in contemplation to grant an amnesty to the poor oppressed irish. Let us listen to lord Moira. The irish are to be won by gentle means. With their co-operation we might set the enemy at defiance, if we had not a ship at sea.